The Messenger.

"As the Truth is in Jesus."

Dr A H Strickler
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Poetry.

TOWARDS EMMAUS.

"Jesus Himself drew near, and went with them."—Luke xxiv. 15.

Little they wist, who sadly turn
Their faces "from Jerusalem,"
How soon their hearts shall inly burn
As walks the Risen Lord with them!

O blind and slow of heart to know
The Christ ye trusted is not dead!
"But Him they saw not"—say ye so?*
Behold His Easter shines o'erhead!

And still ye tread your shadowed path,
Unconscious that *He* walketh there—
Love, dreamless of the boon she hath,
And faith scarce wakening unto prayer.

Yet ye constrain Him to abide,
Till when, with blessing on His lip,
Christ breaketh bread at eventide,
Ye know His deathless fellowship.

And like you, we, all desolate
Have laid our blessed dead away,
Balmed with love's spicery, to wait
Their "better resurrection" day.†

Yet turn, with eyes made sorrow-blind,
Unto the home where *they* are not,
Deeming we leave the best behind
Of all our heaven-apportioned lot.

Ah! trust we still, that through our dark,
Faith's antiphon will soon respond,
Far past the mist—like song of lark—
"God has some glad surprise beyond!"

This side of His dear heaven, we know
Dry desert-places yet may lie,
But Christ can pitch love's tent, e'en so,
By fountains freshening from the sky.

Yes! "*wheresoever* two or three"
Are met together in the Lord,
Jesus will keep His tryst, and be
The river of their peace, in God.‡

And when at life's grand Easter-tide,
He comes, of saints to be adored,
No love-constraining bands His bride
Will need, to hold her willing Lord.

Forever she "shall see His face"
With open, heaven-illumined eyes,
And laud His love for all the grace
And all the joy of Heaven's surprise.

—*Standard of the Cross.*

* v. 24. † Heb. 11:35. ‡ Isa. 48:18.

Theology and Criticism.

For The Messenger.

RISEN WITH CHRIST.

Christ risen is to His believing people the author of resurrection from the dead. His victory over sin and death, by His Word and Spirit, takes effect in them now. Believers shall be raised from the dead at His second coming; and we shall be changed. As we have borne the image of the first man, Adam, who is of the earth, earthy, so shall we also bear the image of the second man, Jesus Christ, who is the Lord from heaven. But this resurrection of believers at the end of the world, is represented in Scripture as the conclusion or ripe fruit of a resurrection gift which they receive and possess on earth. Whilst in the natural body believers are members of Christ; and His members have part with Him in His conquest over death and hell.

The life peculiar to the risen Christ is the life of the Man who has broken the bondage and scattered the darkness of the grave. The evil of all evils He has borne and vanquished. Human nature, regenerate and sanctified in Him, is partaker of a life which, in its relation to a fallen world, is peculiar in this, that in it the law of sin and death is overcome and abolished. The second Adam in heaven lives a human life, which has destroyed all the consequences of the fall.

Believers are members of the risen Christ. Joined to Him by the Holy Ghost, they possess the benefits of Christ glorified. The propitiation made for sin on the cross is theirs; but theirs is also the resurrection victory, which He achieved in rising from the dead and the eternal life, which He is living in His state of exaltation. That the believer is a partaker of the virtue of the risen Christ is his distinguishing characteristic. This possession draws the broad line of difference between him and unregenerate men.

Not figuratively, but really and truly, regenerate men are risen with Christ. From men of the world they differ in many respects, but this is chief. True believers have the forgiveness of sins on the ground of the one all-sufficient sacrifice. They are not under the condemnation of the law, but enjoy peace with God. They are waging a warfare with all manner of wickedness; and aim at the honor of Christ and the progress of His kingdom. God is their Father, and they are His children. They are assured of His protection and defence, of His consolation and blessing through the whole course of their earthly pilgrimage. In these respects and many others, they differ from the impenitent and unbelieving. But all these peculiarities, however, presuppose a profounder difference, a difference which cannot be observed by the eye like that between Christian uprightness and worldly dishonesty, nor felt in the soul like that between the peace of forgiveness and the remorse of conscience, but which strikes deeper into the sub-conscious depths of our spiritual being, than observation and experience may penetrate. From all unregenerate men the people of Christ are distinguished by the fact that they are not, like unbelieving sinners, subject to the law of sin and the dominion of death, but are partakers of the resurrection life of the second Adam, Jesus Christ. The new life quickened in them is the human life over which the death of sin has no power. The resurrection from the dead is an accomplished fact in the history of their perfected Redeemer, and the supernatural virtue of that mystery is a living principle active in all His true members. One with Christ by the Spirit, as an immediate consequence of this spiritual union, they possess a new vital energy mightier than the dominion of Satan and superior to all the dissolving force of death, an energy which, though now hidden and repressed, will in the fulness of time bud and blossom, and become manifest in the ripe fruit of the resurrection, when following the pathway of light and triumph opened by their Lord, they shall, as He did, utterly abolish the whole body of sin; and shall in His strength go forth triumphing over all foes in perfected humanity fashioned after the likeness of their glorified Head.

Communications.

For The Messenger.

NEW PLANS.

Some one has said, "that government is best which is best administered." As a Church we are famous for starting new plans. Just as soon as one is formed and going through its first trials, and when it would become efficient, some one discovers a new one, and forthwith a pressure is brought to bear to abolish the old and try the new. A plan or scheme always looks well on paper, but when it is put into operation, certain difficulties that were not anticipated arise, and because of these it is condemned. The truth is, these difficulties must be met and overcome in carrying out any plan. The difficulty is not in the theory but in the practice. A great deal is lost in every way by continually changing about from one scheme to another.

These remarks have an application to various interests in the Church, and we have no particular one in view in making them. There are, for instance, plans for raising money. Some we allow are better than others, and it is very desirable to adopt the best. But in carrying out any one a certain amount of effort is required, otherwise it will fail. So also for securing subscribers for our periodicals. Too much should not be asked nor expected from our hard-worked pastors, but as a rule their direction and supervision are necessary to success.

In the matter of raising a thank-offering for peace, very much will depend on pastors and consistories. If they are really interested in the subject they will devise their own methods of reaching their members, and if the proper effort is made, and proper helps called in, the work will be done, and done well. The census of the whole United States will be taken in a few months. Districts are apportioned and the officers and aids all work together, and in a little while the returns are made. If every congregation will go to work at once and carry out the recommendation of the General Board of Missions, the offering will be raised and reported with little trouble.

The principle applies to our present plan of carrying forward our missionary operations by the three Eastern Synods. For a time, our missionary work was carried on independently by the several Classes. It was felt that, in addition to such Classical oversight, there should be a general directory and oversight instituted. The interest needed a head. A plan was devised in response to this call, a good one in our judgment. A superintendent was appointed. An Executive Council was created under the direction of the Synodical Boards, to be his counsellors, his aids, and the plan was put in operation. It has accomplished good results Our missionary work is organized. The debt resting upon the old Board has been largely reduced. A larger amount has been raised yearly than before. The plan has had its difficulties to overcome. It required time to carry out its own methods. One of these has been the organization of congregational missionary societies. These are now being formed very generally. Our missions on the Pacific Coast, in Oregon, in Kansas, in Delaware, everywhere have felt the new impetus that has been given to the cause of missions generally. And as a result in in part, the Church is now about to unite in raising a thank-offering for peace, and the mission treasuries are about to be replenished.

Shall we now begin to find fault with the plan, with the Boards, the Council, the Superintendent, and because some see a shadow that looks better than the substance we have, drop the latter and reach after the former? A new field of missions has been opened up in Kansas. Some new methods seem to be required in order to meet the demands there. It is suggested that district superintendents should be appointed, who should travel [illegible] congregations. Certainly that is a good idea. But because it is good, shall we leap to the conclusion that our present plan is not sufficient? By no means. The present plan can easily incorporate that feature, whereas, if the present plan is destroyed in order to reach after that feature, confusion will again ensue.

What we need is to stand by our Boards, our Councils, and our *men*. Often when a man in public position has just begun to learn his work, his faults and imperfections that have been developed in learning it are made a cause for his removal. We want a new man. A new broom sweeps clean. We forget that he too can learn only by experience. We compromise our dignity as a Church by this vacillating procedure. Nothing is permanent. Everything is changing, and there is little heart or courage to work. It is very much easier to criticise, to find fault, with others than to do the work ourselves.

Our conclusion is that we should learn, as a Church, to form fewer plans, to pass fewer resolutions, and to carry out those already formed and passed. Time and assiduous labor are required in order to render any plan successful. We cannot leap suddenly to great results. Our operations, generally, are doing the very best they can. Let the Church rally around them, encourage them, speak *for* them not *against* them, and a better state of things will be the result.

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For The Messenger.

REFORMED MISSION HOUSE IN JAPAN.

FOREIGN MISSIONS.

The following letter from our Foreign Missionary, slightly abbreviated, is a reply to a letter addressed to him, by the Secretary of the Board, who was instructed by the Executive Committee to write. It speaks for itself, and will inspire confidence in the business qualifications of our missionary, and also will indicate to the eye of faith, the leadings of Divine Providence in reference to our Foreign Mission work. The Board considered the proposal favorably, and now wait to have their action endorsed, by the liberality of the Church.

THOMAS S. JOHNSTON, Secretary.

YOKOHAMA, JAPAN, 45 Bluff, March 3d, 1880.

To the Members of the Executive Committee:

DEAR BRETHREN:—I am now prepared to lay before you a subject which I hope will meet your unanimous approval. I have taken pains to gather all the important facts, and will now state them as clearly as I can.

The Foreign Concession in Tokio (Tsukiji) agreed upon in 1870 is comparatively small, and is now pretty well occupied. The last sale of lots was on the 15th of January last, at which time all the desirable lots were sold. It was before I had received your last letter, and was not authorized to buy. There are still several lots vacant, but undesirable, because of being too near the Japanese houses, so that, in case of fires, which are frequent, there would be no chance to save the house. I was sorry at the time that I was not able to buy, but if you decide favorably on what I am about to propose, I shall be very glad that I did not buy.

There are now living in Tsukiji, Missionaries of the American and Scotch Presbyterian Churches, also Dutch Reformed, Methodist, Baptist, Episcopalian and Albright. There are also several boy and girl schools there. The whole of the Methodist property was burned in the late fire; church, house and Female Seminary, because of being built so near to Japanese houses. There are also the Canadian Methodists there, and now if the (German) Reformed Church was represented there yet, I think the place would be complete, and there is a place reserved for her, Providentially I believe.

You remember that, in my first letter on building, I mentioned a house, which the owner held at six thousand dollars. Well, that house was some time after offered for five thousand two hundred and fifty dollars, which was reasonable; but, after some thought, concluded it would be better to build. He held it at the latter figure, until after the last sale of lots, which of course has lessened his prospects of selling. A few weeks ago, I learned from a friend in Tokio, that he had recently offered it for four thousand two hundred dollars, as he is very anxious to sell and leave for America. I soon after called on his agent here in Yokohama, and found it was so. I asked him to let me have the refusal of the house until I could get a letter into your hands, to which he consented, provided, you could telegraph back, within six weeks from the departure of the mail, which is advertised to leave on the 9th of March. I consented to that, and so it stands until I hear from you.

Description of the House.—It is built on a corner lot, which is sufficiently large to allow the erection of another building, which will be just what is needed when you send another man. It is built of a strong frame work with brick walls, plastered on the outside, which is regarded as a very good wall for this country. It is in the form of a cross, which some think the most secure against earthquakes, which are severe and frequent. It has two rooms up stairs and five down, ordinary size, is in good order, needs very little repair, makes a fair appearance, and is almost as good as new, having been built by Dr. Donitz, who was called elsewhere, and means to leave the country soon. He built it for himself and spared no money. It cost him seven thousand dollars, I am told. The principal cost is in the security of the walls, which is the main thing in a house here. It is a healthy, pleasant house, and is now rented by the Methodists at seventy-five dollars per month. It will make a fine church property, and very reasonable. It is insured at three thousand five hundred dollars, at two and one-half per cent. The insurance was paid for the year, but a month ago, which will now be good until next February. The ground rent, one hundred and twenty dollars a year, as in all houses, is paid up to next August; these, of course, are given in, and are quite an item. I have no hesitancy whatever in recommending the purchase of this house as the best thing to do under the circumstances.

1. It is really now the only desirable place in Tokio that is available.

2. The Reformed Church has a right to be, and ought to be, as well represented in Tokio, as her sister Churches, and should not have her Mission House in an obscure location.

3. It is to the advantage of the Church that we should now be on our field of labor.

4. My time for study and salary are at too high a rate to be spent in building, where such work is not *absolutely* necessary.

5. It requires a long time to secure ten applicants for lots, which number are necessary to secure a sale, and there will not likely be a sale again for one or two years.

6. The cost of my house rent, for a larger house, which is now necessary, should we stay in Yokohama, at least fifty dollars per month, and the cost of the contractor, and the extra expense, which would follow my not being at Tokio to give my personal attention to it, and the risk, would be in all, at the very least, one thousand dollars above the cost of a new house and lot, which itself would not be less than four thousand dollars to render everything complete.

These are my principal reasons for advising the Board to buy this house, rather than to build a new one. Time is money, and more than money. If my time should be occupied in building, it could not be given to my study, which is of such great importance; for until I have the language, my Mission work will be extremely limited. If we can avoid building by getting a house cheaper than we can build, and besides save me the time for study, I regard it a great gain. It is no easy task for us to build a house in Japan, though if absolutely necessary, I should willingly set to work. A number of missionaries who have built here, have told me that the house at that amount is cheap, and to purchase it would be saving much time, labor and expense.

We can get possession about the first of May, and that will be a pleasant time to move. I think the rent we would get from the Methodist brethren, will be enough to put it in repair, which will cost about sixty dollars. The price, four thousand two hundred Mexican dollars, which are now eight and one-half cents discount, would be three thousand eight hundred and seventy dollars and ninety-seven cents in United States gold. I have secured his best terms for payment, which are two thousand five hundred dollars cash, and the balance in six months, without interest. I will have everything regularly fixed so that the property will be held by me as trustee for the Church. I have secured several photographs of the house for your examination. I have ascertained the cost of a plan of a new house, and the parties want sixty-two dollars, but I have concluded to wait your decision on the proposed purchase.

We should be very much encouraged in our work should you decide favorably. We do not feel altogether at home in Yokohama, because it is not our field of labor. I have no doubt at all, that if the others had not bought already, they would take this in preference to building. I think it to be quite an opportunity for the Church. It will be a burden off of your shoulders, and mine too, and encourage the Church; for she will then feel that she has a permanent and valuable interest here. We have come to Japan so late, that we have little time for building purposes. All should be given to the main work. I feel this most deeply, and anything that takes me from my study, to be lost to the main end in view. If you possibly can make arrangements to buy, we should be too happy and feel that the Church had made a good move.

If you think best not to purchase, we will quietly submit; but we felt it our duty to bring this before you for your deliberate decision. You should decide very soon, and telegraph to "*Gring, Yokohama, Yes, or No.*" I will speak to the operator here, so that it will be all right. I will then draw on the Treasurer, here, at once, for two thousand five hundred dollars, Mexican, and give the owner a note for six months for the balance, and have the deed arranged for us, and let you know in the next letter. Hope all are well. Our regards to all the members of the Board. Do not fail to telegraph at once, *not through Reuter's telegraph*, but on the common line. Give only these words, "Gring, Yokohama, Japan, Yes, or No," as the case may be, and I will get it here the next day.

I have now said about all I can think of of any account in helping you to decide. You cannot go wrong in buying; for it is a good property, and will be an honor to the Church. The work is going on nicely, and we are gradually learning to speak.

We had a very severe earthquake, a week or so ago, about one o'clock in the morning. It was frightful, and we thought the last time had come for us. The old missionaries and some of the natives say it was the severest they have known. There was scarcely a house on the bluff but what was affected more or less. It was a sorry sight when daylight arrived to see the condition of the houses with most of the chimneys off flat with the roof, and some gone down through. Ours was demolished, and we were expecting every second to be crushed by the falling of the house. If it had continued a little longer, there would have been few houses left standing. But God mercifully spared us, and there were many thankful hearts, I can assure you. It is awful. It brings us very near to God, and makes one feel that there is no security but in God. I send a letter to each of you, so that you can think of it before meeting, as you will not have much time. May God guide you in your decision (is my prayer) for the best, for His kingdom here and at home. Good-by. Love to all. Yours, very respectfully,

AMBROSE D. GRING.

Family Reading.

JOY COMETH.

"He will be our guide even unto death."

Only a baby, with winsome face,
Daintily showing each baby grace,
Only filling baby's place,—
Yet the dear Lord sent it here.
Only a child with golden hair,
Gathering sunshine, instead of care,
Followed by many an earnest prayer,
And many an anxious fear.

Only a maiden, loving and true,
Waiting for some great work to do;
Looking forward the long years through,—
But the Lord was over all.
Only a mother, with patient feet,
With tender love for her little one sweet,
Praying wisdom to guide her feet,
And the dear Lord heard the call.

Only a woman, faded and old,
With hair of gray instead of gold;
With the years of her life a sum all told,
And finished the work begun.
Only a coffin, with flowers dressed;
Only a patient face at rest,
With folded hand on a peaceful breast,
For the Lord hath said, "Well done."

Only a grave, in a churchyard cold,
With the pale moon shining in beams of gold,
For the Lord hath gathered safe into fold
His child,—all labor past.
Over the river, where angels dwell,
Where songs of praises raise and swell,
Where Christ is King, and all is well,
She met her Lord at last.

THE BOARD FENCE.

"Shoo, shoo, get home, you plaguey critters!" cried Mr. Babcock, waving his arms, as he chased a dozen sheep and lambs through a gap in the fence.

It was a wooden fence, and when he had succeeded in driving the animals to the other side of it, he lifted it from its reclining position and propped it up with stakes. This was an operation he had found himself obliged to repeat many times in the course of the season, and not only of that season, but of several previous seasons.

Yet Mr. Babcock was neither slack nor thriftless; in fact, he rather prided himself on the ordinary appearance of his farm, and not without reason. How then shall we account for his negligence in this particular instance?

The truth was that this fence formed the boundary line between his estate and that of Mr. Small; and three generations of men who owned these estates had been unable to decide to whom it belonged to rebuild and [illegible] repair. If the owners had chanced to be men of peaceful dispositions, they would have compromised the matter, and avoided a quarrel; but if, on the contrary, they belonged to that much larger class, who would sooner sacrifice their own comfort and convenience than their so-called rights, this fence would have been a source of unending bickerings and strife.

And of this class were the present owners. Again and again had they consulted their respective lawyers on the subject, and dragged from their hiding-places musty old deeds and records, but always with the same result.

"I say it belongs to you to keep it in repair; that's as plain as a pike-staff," Mr. Babcock would say.

"And I say it belongs to you—any fool might see that," Mr. Small would reply; and then high words would follow, and they would part in anger, more determined and obstinate than ever. The lawyers' fees and the loss by damages from each other's cattle had already amounted to a sum sufficient to have built a fence around their entire estates, but what was that compared to the satisfaction of having their own way?

At last, one day, Miss Letitia Gill, a woman much respected in the village, and of some weight as a land owner and tax-payer, sent for Mr. Babcock to come and see her on business; a summons which he made haste to obey, as how could it be otherwise where a lady was concerned?

Miss Letitia sat at her window sewing a seam, but she dropped her work and took off her spectacles when Mr. Babcock made his appearance.

"So you got my message; thank you for coming, I'm sure. Sit down, do. I suppose my man Isaac told you I wanted to consult you on business—a matter of equity, I may say. It can't be expected that we women folks should be the best judges about such things, you know; there's Isaac, to be sure, but then he lives on the place, maybe he wouldn't be exactly impartial in his judgment about our affairs."

"Jes' so," said Mr. Babcock.

"Well, the state of the case is this: When Isaac came up from the long meadow to dinner—they're mowing the meadow to-day, and an uncommonly good yield there is—when he came up to dinner, he found that stray cows had broken into the vegetable garden."

"He did, hey?"

"You can fancy the riot made. I declare, Isaac was almost ready to use profane language. I'm not sure that he didn't; and, after all, I couldn't feel to reproach him very severely, for the pains he has taken with that garden is something amazing; working in it, Mr. Babcock, early and late, weeding, and digging, and watering, and now to see it all torn and trampled so that you wouldn't know which was beets and which was cucumbers. It's enough to raise anybody's temper."

"It is so," said Mr. Babcock.

"And that isn't all, for by the looks of things they must have been rampaging in the orchard and clover field before they got into the garden. Just you come and see;" and putting on her sun-bonnet, Miss Letitia showed Mr. Babcock over the damaged premises.

"You don't happen to know whose animals did the mischief?" said Mr. Babcock.

"Well, I didn't observe them in particular myself, but Isaac said there was one with a peculiar white mark, something like a cross, on its haunch."

"Why, that's Small's old brindle," cried Mr. Babcock. "I know the mark as well as I know the nose on my face. She had balls on her horns, didn't she?"

"Yes, so Isaac said."

"And a kind of hump on her back."

"A perfect dromedary," said Miss Letitia. "I noticed that myself."

"They were Small's cows, no doubt of it at all," said Mr. Babcock, rubbing his hands. "No sheep with them, hey?"

"Well, now I think of it, there were sheep—they ran away as soon as they saw Isaac. Yes, certainly there were sheep," said Miss Letitia.

"I knew it—they always go with the cows; and what of me——?"

"It's to fix damages," said Miss Letitia. "As I said before, women folks are no judges about such matters."

Mr. Babcock meditated a moment, and then said:

"Well, I wouldn't take a cent less than seventy-five dollars, if I were you—not a cent."

"Seventy-five dollars! Isn't that a good deal, Mr. Babcock? You know I don't wish to be hard on the poor man; all I want is a fair compensation for the mischief done."

"Seventy-five dollars is fair, ma'am—in fact, I might say it's low; I wouldn't have had a herd of cattle and sheep tramping through my premises in that way for a hundred."

"There's one thing I forgot to state: the orchard gate was open, or they couldn't have got in; that may make a difference."

"Not a bit—not a bit. You'd a right to have your gate open, but Small's cows had no right to run loose. I hope Isaac drove them to the pound, didn't he?"

"I heard him say he'd shut 'em up somewhere, and didn't mean to let 'em out till the owner calls for 'em. But, Mr. Babcock, what if he should refuse to pay for the damages? I should hate to go to law about it."

"He won't refuse; if he does, keep the critters till he will pay. As to law, I guess he's had about enough of that."

"I'm sure I thank you for your advice," said Miss Letitia, and I mean to act upon it to the very letter."

Scarcely was he out of sight when Miss Letitia sent a summons for Mr. Small, which he obeyed as promptly as his neighbor had done.

She made to him precisely the same statement she had made to Mr. Babcock, showed him the injured property, and asked him to fix the damages. It was remarkable before he did this, that he should ask the same question Mr. Babcock had asked—namely, whether she had any suspicion to whom the animals belonged.

"Well, one of them I observed had a terribly-crooked horn."

"Precisely—it's Babcock's heifer; I should know her among a thousand. She was black and white, wasn't she?"

"Well, now I think of it, she was; one seldom sees so clear a black and white on a cow."

"To be sure, they're Babcock's animals fast enough. Well, let me see—what you want is just a fair estimate, I suppose?"

"Certainly."

"Well, I should say ninety dollars was as low as he ought to be allowed to get off with."

"Oh, but I fear that will seem as if I meant to take advantage. Suppose we call it—say seventy five."

"Just as you please, of course; but hanged if I'd let him off for a cent less than a hundred, if it were my case."

"And if he refuses to pay?"

"Why, keep the animal until he comes around, that's all."

"But there's one thing I neglected to mention—our gate was standing open; that may alter the case."

"Not at all—there's no law against keeping your gate open; there is against stray animals."

"Very well; thank you for your advice," said Miss Letitia; and Mr. Small departed with a smiling a countenance as Mr. Babcock had worn.

But at milking time that night he made a strange discovery—old brindle was missing! At about the same hour Mr. Babcock made a similar discovery; the black and white heifer was nowhere to be found. A horrible suspicion seized them both—a suspicion which they would not have made known to each other for the world.

They waited till it was dark, and then Mr. Babcock stole around to Miss Letitia's, and meekly asked leave to look at the animals which had committed the trespass. He would have done it without asking leave, only that thriftless Miss Letitia always shut her barn doors at night.

While he stood looking over into the pens where the cows were confined, and trying to negotiate with Miss Letitia for the release of the heifer, along came Mr. Small in quest of his brindle. The two men stared at each other in blank dismay, then hung their heads in confusion.

It was useless to assert that the damages were too high, for had they not fixed them themselves? It was useless to plead that Miss Letitia was in a manner responsible for what had happened, on account of the open gate, for had they not assured her that that circumstance did not alter the case? It was useless to say she had no right to keep the cows in custody, for had they not counseled her to do so? As to going to law about it, would they not become the sport of the whole town?

"He that diggeth a pit, he himself shall fall into it," said Miss Letitia, who read what was passing in their minds as well as if they had spoken, for the light of Isaac's lantern fell full on their faces. "However, on one condition I will free the cows, and forgive the debt."

"What is that?" Both thought the question, but did not ask it.

"The condition is, that you promise to put a good new fence in place of the old one that separates your estates, dividing the cost between you, and that henceforth you will live together peaceably, so far as in you lies. Do you promise?"

"Yes," muttered both, in a voice scarcely audible.

"Shake hands upon it, then," said Miss Letitia.

They did so.

"Now let the cows out, Isaac; it's time they were milked," said she. And the two men went away driving their cows before them, and with a shame-faced air, [illegible] of the look of triumph with which they had before quitted her presence.

The fence was built, and the strife ceased when the cause was removed; but it was long before Miss Letitia's part in the affair came to the public ear; for she herself maintained a strict silence concerning it, and she enjoined the same upon her man-servant, Isaac.—*Presbyterian Banner.*

ORIGINAL SIN A ROOT.

The sin with which we are born, which we have inherited from our first parents, is called "original sin." A pious minister who had preached this doctrine of God's Word, was afterwards waited on by some persons who stated their objections to the doctrine of original sin which he had preached. After hearing them he said, "I hope you do not deny actual sin too?" "No," they replied. The good man expressed his satisfaction at their acknowledgment; but, to show the folly of their opinions in denying a doctrine so plainly taught in Scripture, he asked them, "Did you ever see a tree growing without a root?"

HAPPY HOMES.

We saw, not long ago, these words inscribed on a tombstone, "She always made home happy." Always made home happy! What greater praise could have been bestowed? What greater eulogy written? Perhaps she was humble and unknown; poor it may be, in this world's goods, not seeking favor or fortune, but she was great in the highest sense of the word; she made home happy. And that is what we need these times, happy homes. There are also many allurements to draw away our children from the right; so many enticements inviting them to sin, that they need to have safe-guards thrown around them. One is to so interest them that no other spot on earth shall hold so much joy and pleasure for them as their home.

It is no small task the mother has, especially when the family is large, to so control herself, at all times, as to have a smiling face for those around her. The many cares and perplexities that press upon her, and in addition to this the earnest desire to influence and educate her household aright, tends to increase anxiety.

The woman is wise, indeed, who can so rise above these cares that she can rightly guide her loved ones, and by her cheerfulness make them a happy home.

Woman's power is great, but it is felt nowhere so potently as in the home circle. Long years after the mother has passed away will her words be remembered, and her acts be recounted. Her influence never dies.

Mothers, would you make happy homes? Then lay sure foundations. Trust in the Lord for strength, for no home can be truly happy where God is not loved and honored.

PRAYER.

"Be not afraid to pray: to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak or sick with long delay;
Pray in the darkness if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of heaven
Though it be what thou canst not hope to see:
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou dar'st not pray,
Then pray to God to cast that wish away."

—*Coleridge.*

WANT OF DECISION.

A great deal of talent is lost to the world for the want of a little courage. Every day sends to their graves numbers of obscure men who only remained in obscurity because their timidity has prevented them from making a first effort, and who, if they only had been induced to begin, would have gone great lengths in the career of fame. The fact is that, in doing anything in the world worth doing, we must not stand shivering on the bank, thinking of the cold and danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks and adjusting nice chances; it did very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and live to see its success for six or seven centuries afterward, but at present a man waits and doubts, and consults his brothers, and his uncles, and particular friends, till one day he finds that he is sixty-five years of age, that he has lost so much time in consulting first cousins and particular friends that he has no time to follow their advice. There is so little time for over squeamishness at present that the opportunity slips away. The very period of life at which men choose to venture, if ever, is so confined that it is no bad rule to preach up the necessity in such instances, of a little violence done to the feelings, and efforts made in defiance of strict and sober calculation.—*Sydney Smith.*

TIME TO THINK.

"One of the most common defects in the training of girls," writes a mother who has proved her right to be a counsellor in this important work, "is that they are not brought up to live alone, 'to stay at home in their own minds.' From babyhood they are watched, tended, noticed, guarded, never let alone. Even young infants are not so much as permitted to think out the mysteries of a door knob; but are tossed up, their little trains of thought interrupted, their solitude continually invaded. Let a little girl be left to herself hours of every day, near to loving friends who have some other occupation than watching and advising her, and she will invent boundless resources and be never so happy. Solitude is a necessity to the formation of character."

There is food for reflection in these words for all who have the care of children. The privilege of solitude is not enjoyed by many children of either sex in our towns and cities. If they are not mingling in the exciting labors or sports of the crowded schools, they are playing in the streets, or with their mates in their own homes; some social diversion fills up nearly all the leisure hours of every day; and when there are no playmates at hand, the mother must give up her time to their amusement. Too much company, too much watching, too much effort to direct every thought and action of the child, too little time for the development of its own individuality—doubtless these are the reasons for the feebleness of many characters.

Indeed, most of the young people of our larger towns become wholly incapable of spending any time by themselves. The moment their companions are out of sight and the efforts to direct them have ceased, they are restless and miserable. Nothing but an exciting novel will reconcile them to existence. This is largely due, no doubt, to the attractions of social sport, which take hold so strongly on the nature of active young people, but it is also the result in part of the too persistent watchfulness of parents in the child's earliest years, by which the child is never left to itself or taught to prize the sweet delights of solitude.

This is one of the disadvantages which the children of the cities are bound to undergo. The country boys and girls have much time to themselves; and while their minds often lack the alertness that is produced by the brisk social commerce of the cities, it is possible that they sometimes gain in vigor and power of concetration more than they lose in nimbleness and wit. The fact is that the majority of the men and women who are at the head of affairs in the nation were trained in the country, and while their success is due to the fact that they learned to work in their youth, it is due in part, no doubt, to the fact that they had in their younger days a good deal of time to think.—*Good Company.*

THE CULTURE OF VIOLETS.

It may surprise not a few of our readers to hear that violets need culture. That culture affects all these is beyond a doubt. The size of the flower may be doubled or trebled by it. In some things an increase of size seems purchased too dearly by a diminution of fragrance. It is not so in violets, but the reverse. The larger they are the sweeter also they grow, and though length of flower stem is much modified by variety, it may also be drawn up and out to some considerable extent by cultivation. The leaves of violets should always accompany the flowers. Any other foliage is a mistake. All flowers should have their own leaves as the very best, because the most natural. A little culture changes the leaves of the violet from mere disfigured patches, covered with red spider, to verdant beauty, fit to back up and enwreath the sweet flower.

As to the method of growth it is simple enough. It consists in replanting the violet every year, doing it early and carefully. It throws out runners annually, somewhat in the manner of strawberries. These should be detached and planted immediately they are produced, which will be as soon as the plants have left off flowering. Plant in rich soil from six to eight inches or a foot apart, and keep the plants free of weeds, and sufficiently moist to keep them growing freely throughout the summer months.

Some of the sorts will also attempt to form runners for the young plants. These should be pinched off, so as to concentrate all the strength of the plant into a fat and plump crown.

As to the best situation for the culture of the lovely violets, much depends on locality. Behind a west or north wall answers well on warm soils and sites. Sometimes a western border, fully exposed to the sun, proves most suitable in others. The great point is the annual renewal of the plants either by crown division or from runners. The latter is, on the whole, the best, and the old plants may then be divided and planted out, for it is impossible to have too many violets, and few of the common or wild sorts have much or any fragrance.—*Michigan Farmer.*

The gospel teaches a communism which is unselfish; it says, "All mine is thine." But the world's communism is the very opposite. It says, "Stand and deliver. All thine is mine." And the difference is infinite.

Useful Hints and Recipes.

To Clean Ivory.—Salts of lemon will remove stains from the ivory handles of knives.

Suet Pudding.—To three cups of flour add one cup each of suet, molasses, milk, raisins, and currants, and one teaspoonful of soda.

Drooping of Cut Flowers.—The *Gardener's Chronicle* says that if flowers cut for bouquets or other work are stood in water for several hours after being cut and before they are made, they will endure much longer without flagging than if immediately arranged. The more water they can absorb after being severed from the plant, the better they will stand.

Orange Float.—One quart of water, juice of two lemons, one coffee-cup of sugar; when boiling add four tablespoonfuls of cornstarch mixed in a little water; let it boil, stirring fifteen minutes; when cool place it over four or five sliced oranges, over the top spread the beaten whites of three eggs sweetened; flavor the whole with vanilla. Eat with cream.

Washing.—The washer-women of Holland and Belgium, so proverbially clean, and who get up their linen so beautifully white, use refined borax as a washing powder, instead of soda, in the proportion of a large handful of pulverized borax to about ten gallons of boiling water. They save in soap one-half. Borax being a neutral salt, does not in the slightest degree injure the texture of the linen; its effect is to soften the hardest water, and it should be kept on every toilet table.

Miscellaneous.

THE AZURE GROTTO, CAPRI.

BY THE REV. DR. CHARLES D. BELL.

I.

Beneath the vine-clad slopes of Capri's Isle,
Which run down to the margin of that sea
Whose waters kiss the sweet Parthenope,
There is a grot whose rugged front the while
Frowns only dark where all is seen to smile.
But enter, and behold! Surpassing fair
The magic sight that meets your vision there—
Not heaven with all its broad expanse of blue,
Gleams colored with a sheen so rich, so rare,
So changing in its clear, translucent hue—
Glassed in the lustrous wave, the walls and roof
Shine as does silver scattered o'er the woof
Of some rich robe; or bright as stars whose light
Inlays the azure concave of the night.

II.

You cannot find throughout this world, I ween,
Waters so fair as those within this cave,
Color like that which flashes from the wave;
Or which is steeped in such cerulean sheen
As here gleams forth within this Grotto's screen.
And when the oar the boatman gently takes
And dips it in the flood, a fiery glow
Ruddy as phosphor, stirs in depths below;
Each ripple into burning splendor breaks,
As tho' some hidden fires beneath did lie,
Waiting a touch to kindle into flame,
And shine in radiance on the dazzled eye,
As sparkling up from wells of light they came
To make this Grot a glory far and nigh.

THE TEMPLE OF THE SUN IN PERU.

Just north of the city, and rising 500 feet above the Plaza, is the famous hill of Sacsai-huaman. On the slope is the Church of San Cristobal, which unfortunately covers what tradition calls the remains of the palace of Manco-Capac. This Manco Capac must have been a wonderful man to have come from the bleak island of Titicaca, and suddenly developed a talent for architecture which would shine to-day; the masonry of the Temple of the Sun cannot be surpassed; and, judging from the few courses of cut-stone visible near San Cristobal, his palace would rival any structure on Fifth avenue. Crowning Sacsai-huaman is the celebrated fortress—the Ehrenbreitstein of Peru, where so much brave fighting was done three centuries ago—the Indian for his country, the Spaniard for his gold. Three ugly crosses deface it—away with them; why crucify the hill afresh—which they certainly do if they represent the religion in the city below? Sacsai-huaman (which has the singular meaning of "Vulture, gorge thyself") is not higher than surrounding summits, but it has steep declivities, save on the north side, where it blends with the highlands beyond. It is this exposed side on the north that is so remarkably defended. Here are three successive semi-circular walls of rough polyangular stones, without mortar, yet accurately fitting. These stones, or rather rocks, are among the largest ever handled by man. There is one 20 feet high, 9 feet wide, and 7 feet thick, and must weigh nearly 100 tons. Another has a face about 15 feet square, and has eleven angles to which its neighbors closely correspond. The stones came from a limestone quarry near by. But how they were transplanted even a short distance and lifted into place it is not easy to see. The style of masonry is like that in the Calle del Triunfo; all the stones are of irregular shape, yet make perfect joints with each other. Evidently this Cyclopean style did not save labor, but rather increased it; for to cut ten faces on a stone with no two angles alike, yet matching those around it, is more difficult than to make all rectangular. But strength was designed and secured by this novel method; for the stones are so tied in that no one can be taken singly, and every joint is broken. The lowest line of fortification is the most colossal and has numerous projecting angles; but the height nowhere exceeds twenty feet. And the mystery is—why such a massive defense against bows and arrows (it was built, historians say, before Columbus was born), and so low that it could be easily scaled? It is one of the many riddles of ancient Peru. Within a stone's throw of Sacsai-huaman, in the Rodadero or abiding place, is a convex hill of limestone curiously grooved. Here, cut out of the solid rock, are thirteen seats or steps in four rows, facing 14 degrees south of east; and close by is another series, which faces 20 degrees south of west. In the neighboring rocks are hosts of squarely cut places, hardly seats, for they are too narrow, rather altars for household gods. But there is such an utter want of system and of uniformity, and withal so many, one is disposed to think they are the random work of an idling race who had nothing else to do. Still farther north of the Rodadero are traces of the royal road, walled in and paved with small limestone blocks, which was projected to reach Quito.

All these monuments in Cuzco are supposed to be later than those at Tiahuanuco, Pachacamac, and Trujillo. Without doubt they are antedated by the monoliths south of Titicaca; but about their being erected by the race that met the Spaniards, I am skeptical. The relics preserved in the two largest collections of antiquities in Cuzco, the "Centeno" and "Montez," are comparatively recent. I can readily believe they were made by a people as weak as Pizarro found; they exhibit a state of society in the last stages of decay. There is nothing noble or intelligent in their handiwork. It is inconceivable that the same people reared the walls of the Temple of the Sun, and made these rude, paltry, obscene images—many of them obscene enough to make Sodom and Pompeii blush. The materials are gold, silver, copper, champi (copper and gold alloyed), stone and wood, and I have seen a breast-plate of bell metal. The objects usually represented are men and women, the llama, deer, monkey, guinea-pigs, peccary, huma, cats, birds, snakes, turtles, fish, crab, maize, chirimoya and melon. A hunchback with enormous mouth is called Manco Capac; he carries a hatchet and his wife an ear of corn and a distaff. Another represents them worshiping the sun; and in another they are sitting under a palm-tree. All these images show only the capacity of a child; nothing is true to nature—even their favorite llama is caricatured. In the entire Centeno Collection of a thousand antiquities, only one specimen, a large cantaro or jar, would arrest the attention of an artist. Some of the images resemble the horrid idols that used to be worshiped in the Sandwich Islands.

In viewing the ancient works existing in Cuzco, one is struck with the paucity and simplicity of the instruments remaining, and on the other hand with the wonderful achievements in masonry. All the edifices are without cement, and also unrelieved by cornice, column, carving, or arch. The architects seem to have been able to follow straight lines only; where curved lines were necessary, as in representing animals, they failed. But while the few existing hieroglyphics are inscrutable and the quipus is a riddle, these plain, solid works, ruined though they are, express the genius, the industry, the social institutions, and the religion of an unknown people. They could cut stone more easily than timber, but they could not make letters. It is oftener asked than answered—How was it possible for this primitive race to transport the huge blocks in Sacsai-huaman? Von Tschudi finds an answer in the social institutions of the old Americans—all the people assembled. But it is not possible for a block weighing 100 tons to be carried by the maximum number of men, who can get hold of it. They evidently had machinery which has not come down to us. Another question still harder is, How could they cut granite, porphyry, and alaymosca without iron? That they were not acquainted with iron is proved:—First, by the fact that no iron mine shows signs of having been worked; second, no iron implements have been discovered; and third, there is no word in Quichua for iron, any more than for horse and cow. No copper alloy I have seen was sufficient. And if champi had been used, as many think, some particles of gold would have been left on the faces of the stones. I have no theory but that of attrition—the "diamond-cut-diamond" principle.—*Prof. Orton.*

ALPINE BIRDS.

Ere the sky is colored, or the light breeze announces the approach of day, the birds give the signal for Nature to awake. There are those that seldom descend lower than the snow-line, and love the wild and magnificent peaks. Such are the now rare birds, the golden eagle and the lammergeier, only met with in the deepest recesses of the Tyrol. Organized for the highest flights, they are the true sailors of the atmosphere. There is also the *chouca* or chough, a crow of intensely black plumage, with a yellow beak and bright red claws, which loves the snowy regions. Those tourists who seek the glaciers of Monte Rosa and the Col du Géant will perhaps remember large flocks of them uttering their discordant notes among the broken rocks and steep precipices. Everything that rises to a dizzy height in the air has a charm for them. Tall fir-trees, steeples, old towers, the battlements of castles overlooking the valleys, isolated peaks, sharp-pointed *aiguilles*, are the places they choose for their nests. Sociable hermits of the air, condemned like those who dwelt in the desert of Thebes to the most frugal and austere food, they delight in solitude, and the more space that separates them from man, the more are they in their element.

There are other interesting species which the Swiss naturalists describe for us. The snow bunting, as well as the accentor, chooses the stony bare ground which lies between the place where vegetation ceases and perpetual snow begins. Nine thousand feet above the sea do they seek and find the insects necessary for their existence; beetles, butterflies, and spiders are nestled in the crags and clefts of the rocks, placed there by Him who giveth food to every living thing in due season.

It has often been remarked by naturalists that the song of birds is borrowed from the sounds heard around. Whether that be true or not, the cry of a bird has often formed its name. Some of these have passed down to us from age to age, and from people to people. Take the crow as an instance; in the Sanscrit we find it called kara-va, in Greek korax, in German krähe, in Latin corvus, in French corbeau. The imploring cry of the crane is expressed in many languages by its name; German krane, in French grane, in Latin grus, in Greek gera-nos. Where is the sportsman who, when hearing that the Sanscrit name for partridge is titiri, would not recognize the sound he has so often heard in the evening? A particular page in Aristotle puzzled naturalists until the curlew's cry pronounced its own name, and cleared up the mystery.

One very remarkable but shy Alpine bird should not be omitted. When the traveler is passing through the pine forests he will hear a sound proceeding from their deep recesses resembling "crack," or at some seasons "curr." It is the nut-cracker, which feeds on the pine cones, and is rarely seen. Long before other birds have begun to build, in March, ere the snow has melted off the ground under the trees, it builds its nest; and instead of being noisy, it becomes silent and stealthy in its movements. Standing beside the torrent as it rushes down over the huge boulders, the observer will notice a conspicuous little bird, with throat and breast of white, darting arrow-like up the stream, or perched upon a rock. It is named, like its British congener, the dipper. Then there is the beautiful wall-creeper, with its ash-colored back and breast, crimson and black wings, and black tail tipped with white, ranging to above ten thousand feet, playing on the snow-beds, and feeding on the scanty vegetation which here and there takes root among the rocks.

MOHAMMEDAN INDIFFERENCE TO SUFFERING.

I recollect having seen at Nikopolis or Sistova—I forget which—great piles of bones ready for exportation, among which were some human skulls. I also recall to mind that two months previously, when I was visiting some chemical manure works in the north of Scotland, the manager showed me his bone stores from the Black Sea, and said that human bones were often found in cargoes from that quarter. Again, a few weeks after my visit to the Shipka, I saw a considerable number of men's skulls and other bones in shallow open holes in the Acropolis of Athens, which the local dragoman told me were the remains of Greeks and Turks who had fallen in the war of independence fifty years ago. That Mohammedans and other rude races are indifferent about burying the bodies of those in whom they have no special personal interest I can well believe. With them the feeling of sympathy for physical suffering is almost non-existent. If so callous about the living, why should they care for the dead? Over and over again in India I have been disgusted by the cruel way they leave a dog, when disabled by a boar, to die a lingering death in the jungle—from starvation, or being eaten while still half alive by beasts of prey—when a prod with a spear would have ended the poor brute's misery. It is the same with baggage and other animals. Of the 70,000 camels which died during the year 1878 79 Afghan campaign, I suppose a large majority died in one or other of the above horrible ways. Of those that did not, we may safely conjecture the happy dispatch was either due to the humanity of a British officer, or to the promptings of the Mohammedan stomach.—*Blackwood's Magazine.*

THE WEALTH OF QUEEN VICTORIA AND HER SON.

Of the two Royal Duchies, belonging to mother and son, the Prince's is the more valuable. In the first year of the present reign Parliament adjusted the property and income of the Crown; and, while the greater portion of the Crown lands was given up in consideration of an annual stipend, the Duchy of Lancaster was reserved to furnish a sort of pin money for the Queen's private purse. The act in question provided that an account should be annually presented to Parliament of the income and expenditure of the Duchies of Lancaster and Cornwall. This was done when, as yet, there was no Duke of Cornwall, and the profits of the estate were accruing in the interest of a young gentleman hoped for.

A short time since we alluded to some points in the Lancaster balance-sheet which showed a payment of $205,000 to Her Majesty's privy purse last year, out of a gross income of $380,000. The Prince of Wales received for the same period $326,290 out of a total of $483-905. The principal item among the receipts is $319,485 from the rents and profits of the Stannaries Courts. The next item in importance arises from a similar source to the Royal right of taking wine from every wine-laden ship that put into a Lancashire port; that was commuted for an annual payment from the Consolidated Fund.

The Prince, as Duke of Cornwall, had the right to certain duties on the stamping or coinage of tin, on "post groats and white rents;" these were commuted by the act already quoted for an annual payment from the Consolidated Fund of $81,080. The capital account shows investments in Government stock amounting to $890,000, the result of the Prince Consort's care during his son's minority, besides about $150,000 cash in hand on December 31, 1878. The Prince spends about $5,000 a year upon the entertainment of the tenants on the rent days and the payment of their traveling expenses.—*London Echo.*

Selections.

No change of condition will cure a disposition to murmur and fret.

Neither family nor public worship should excuse us from our secret devotions.

Every Christian is born great, because he is born for heaven.—*Massillon.*

It is common for those who design mischief to pretend that mischief is designed for them.

Envy cannot exist in perfection without a secret esteem of the person envied.

A Christian must be a man of faith every step of the way. One whom the world knows not, though he so well knows the world.—*Cecil.*

Mere bashfulness without merit, is awkward; and merit without modesty, insolent. But modest merit has a double claim to acceptance, and generally meets with as many patrons as beholders.—*Addison.*

Let us serve God in the sunshine, while He makes the sunshine. We shall then serve Him all the better in the dark when He sends the darkness. It is sure to come. Only let our light be God's light, and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.

The peace which Christ gives to His disciples is not a peace which comes of the disciple's surroundings: it is a result of nearness to Him who is the centre of the universe, and who is unmoved by surroundings. The Christian's peace is as great in times of storm as in times of calm. When the tempest of sorrow or of opposition rages on every side, then he who is one with Jesus real zes "the peace of God which passeth all understanding."—*S. S. Times.*

Science and Art.

The lifeless figure of the late young Louis Napoleon stretched on the ground, partly covered by a military cloak, and about to be crowned by an angel, is the subject of an alto-relievo design to be executed by the English sculptor Boehm.

MAKING PAPER BOXES.—The immense number of paper boxes used in nearly all branches of trade lends interest to the statement that a Boston man has invented a process of making the boxes directly from the pulp. It is said that by the use of one set of his machines thirty thousand boxes can be produced in a day, at less than one-third of the lowest market price of hand-made goods. Now they should all be decorated, to keep the girls busy.

REMARKABLE TIMBER.—In deepening a river in the neighborhood of Norrkoping, says *The Timber Trade Journal*, in order to make it accessible for ships of heavier draught, among several objects of interest brought up from the bottom, eight oak trees were found at a depth of seven feet under the old bottom. The bark was almost decayed, and when it was taken off, the wood was found to be hard and black, resembling ebony. The trees are supposed to have been lying in the earth 900 years. The trees have been sold to a firm of joiners, who intend using them for cabinet work.

CURIOSITIES OF THE TELEPHONE.—With a single telephone held to the right ear, the transmitted voice appears to come from a distance to the right; while with a telephone held to the left ear, it seems to come from the left. With a telephone to each ear, if one be less sensitive than the other, or if the telephone be held further from that ear, the voice apparently shifts to the side of the other ear; and if both ears hear alike, and both instruments are equally near their respective ears, the voice apparently proceeds from directly in front of the observer.

The St. Gothard Tunnel is a great engineering triumph, but the cost of human life involved in its construction has been fearful. We do not speak of the men who have been killed by premature explosions of mines and by other accidents, but of those who have perished from heat, foul air, and a sort of trichinosis, to which the doctors give the name of amenia ankylostoma. The reward for which these miners are willing to ruin their health and risk their lives varies from 50 cents to 75 cents per day for spade and pickaxe men, while masons and perforators, whose work is the most arduous and trying, earn sometimes $1.50 and $2 for their daily toil. It is terribly suggestive of the miserable condition to which the Italian working-classes are reduced that so many should not only be willing, but glad to engage for so poor a pittance in a vocation more dangerous than that of a soldier in the field, and more arduous than that of a convict at the hulks.

Personal.

Ex-Gov. Brown, of Georgia, has presented to the Southern Baptist Theological Seminary, at Louisville, Ky., $50,000 for the endowment of a professorship. The full amount has already been paid over.

Pastor Chiniquy, a converted Catholic priest, of Canada, who has been lecturing in Australia, has been selected by the Synod of Eastern Australia to represent it in the Pan-Presbyterian Council in this city.

Dr. J. G. Holland has offered to give $500 for the building and furnishing of church (Reformed Dutch) parlors in connection with the house of worship at Alexandria Bay on the St. Lawrence river, provided the congregation will contribute $1,000 additional.

Prince William, of Prussia, eldest son of the Crown Prince and future heir to the Empire, is now twenty-one years old, a few months younger than his betrothed, Princess Victoria of Schleswig-Holstein-Augustenburg. The marriage, which is a love match, is not very much liked by the people, who think the heir-apparent might aspire to a bride of higher rank. The parents of the young man, however, approve the alliance, the Crown Prince having been sorely grieved at Bismarck's harsh treatment of the late Duke, the bride's father, when he attempted to assert his rights of succession to the much-coveted duchies of Schleswig-Holstein. Young Prince Wilhelm has grown into a fine young man, and has happily overcome the delicacy of his childhood, although the paralytic affection of his left arm gives him an appearance of helplessness probably beyond the actual inconvenience felt by him.

Books and Periodicals.

DOOM ETERNAL: The Bible and Church Doctrine of Everlasting Punishment. By Rev. Junius B. Reimensnyder. With introduction by Rev. C. P. Krauth, S. T. D., LL.D., Norton Professor of Systematic Theology, and Vice Provost of the University of Penna. Phila.: Nelson S. Quincy, Successor to Smith, English & Co., 710 Arch St. 1880, pp. 384. Price $1.50 net.

This neat work published by Nelson S. Quincy, to whom we would like to call attention, as the successor to a house known by nearly all Protestant ministers, is able and timely. It treats upon a subject which has been freely discussed of late years with a tendency to relieve men of the responsibilities that come crowding in upon them from the future life. If we had any doubts about the eternal doom of the wicked, and wished to cherish those doubts in the hope of absolving ourselves from duty to God, we would be afraid to read the book before us. The testimony of men, and what is more, the testimony of God is adduced so clearly, that no one but a madman can attempt to ignore it. The introduction by Dr. Krauth gives the issue involved in such a clear, condensed form, that any one can readily seize it, and many will thank him for his presentation of the subject.

THE LUTHERAN QUARTERLY. Edited by J. A. Brown, D. D., LL. D., with the special co-operation of M. Valentine, D. D., S. Sprecher, D. D., C. A. Stork, D. D., A. C. Wedekind, D. D., J. H. W. Stuckenberg, D. D. Vol. X., No. II., April, 1880. Contents: I. Peculiarities of the Codex Sinaiticus. By Charles A. Hay, D. D., Professor in the Theological Seminary, Gettysburg, Pa. II. The Growth of Spiritual Life. By Rev. H. C. Holloway, A. M., Newville, Pa. III. Justification by Faith the Centre of Reformation Doctrine. A translation from Thomasius' History of Doctrine, by E. J. Wolf, D. D., Theological Seminary, Gettysburg, Pa. IV. August Neander. By Prof. J. H. W. Stuckenberg, D. D., Wittenberg College, Springfield, O. V. The Theistic Argument. By Rev. W. E. Parson, A. M., Washington, D. C. VI. Goldwin Smith on the Decay of Faith. By Rev. J. A. Clutz, A. M., Baltimore, Md. VII. Misconceptions between Science and Religion. By Prof. E. S. Bridenbaugh, M. A., Pennsylvania College, Gettysburg. VIII. Spener and His Times. By R. Weiser, D. D., Georgetown, Colorado. IX. Literary Intelligence. X. Notices of New Publications.

THE PENN MONTHLY, devoted to Literature, Science, Art, and Politics. April, 1880. Published for The Penn Monthly Association, by Edward Stern & Co., Nos. 125 & 127 North Seventh Street, Philadelphia, Pa.; London, Sampson, Low & Co.; New York, American News Co.: Berlin, A. Asher & Co. Terms, $3.00 Per Annum; Single Numbers, 30 cents.

This periodical, always fresh and instructive, is especially bright this month. A glance at the Table of Contents will whet the appetite of any one anxious to be informed in regard to live topics. The bill of fare is as follows: The Month.—Tory vs. Liberal Methods with the British Army; The Lesson of the Tay Bridge Disaster; DeLesseps and the Isthmus Canal; Mr. Parnell's Visit and its Fruits; The Supreme Court on the War Amendments and the Election Laws; The Independents and the Republican Presidential Nomination; Dr. Garcelon Again; Regulation of the Liquor Traffic; Organised Charity and some of its Workings. Count Henri De Saint Simon, (First Paper), Edward Howland; Fitz-John Porter, Col. William C. Patterson; The Third Term; The Falashas, Rev. S. Morais: New Books; Books Received.

HARPER'S MAGAZINE for May presents an unusual variety of entertaining matter, and is full of beautiful illustrations. The contents are The Red River of the North, Henry J. Van Dyke, Jr., with sixteen illustrations; Old Catskill, Henry Brace, with six illustrations; Music and Musicians in England, Mrs. John Lillie, with thirteen illustrations; On Chloris Walkinge in Ye Snowe, Robert Herrick, with one illustration; The Shad and the Alewife, James W. Milner, with thirteen illustrations; Home Studies in Nature, II., Mary Treat, with two illustrations; When? A Poem, A. T. L.; The Metropolitan Museum of Art, with fourteen illustrations; "Salgama Condita," a story, Lizzie W. Champney; White Wings, a yachting romance, William Black; Civil Service Reform in New York, Edward Cary; Our Beginnings, a story, Angeline Teal; Lost, a Poem, Alfred H. Louis; Our National Guard, Colonel H. M. Boies; Mary Anerley, a Novel, R. D. Blackmore; To a Bluebird, a poem, George P. Guerrier; Editor's Easy Chair; Editor's Literary Record; Editor's Historical Record; Editor's Drawer.

The articles are novel and interesting. You can scarcely open to one of them without wishing to read it through. All the editorial departments are especially rich this month. Price $4.00 per annum. The other periodicals from this house are *Harper's Weekly*, $4.00 a year; *Harper's Bazar*, $4.00 one year; *Harper's Young People*, $1.50 one year.

LITTELL'S LIVING AGE. No. 1870, April 17th, 1880. Contents: Charles Waterton, *London Quarterly Review*; Adam and Eve. By the author of "Dorothy Fox." Part VII., *Advance Sheets*; Sham Admiration in Literature. By James Payn, *Nineteenth Century*; The Civil Code of the Jews. Part III., *Pall Mall Gazette*; Verena Fontaine's Rebellion. By Johnny Ludlow. Part II, *Argosy*; Among French Friends in Burgundy, Dijon. By M. Betham Edwards, *Fraser's Magazine*; Indian Powers of Memory, *Athenæum*; Poetry, The Indian Cowrie. Published every Saturday by Littell & Co., Boston.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, APRIL 21, 1880.

CHURCH BUILDINGS IN JAPAN.

The letter of Brother Gring, our missionary in Japan, for which we bespoke a careful reading last week, will be found on the first page of this issue. It is important, because it announces an opportunity and a duty for our Church at Tokio, and upon the attention paid to it will depend largely our future operations in the foreign field.

In announcing the letter, we ventured the opinion that the amount required to purchase the property spoken of could be raised on a single Sunday, if the collections taken up were devoted to the purpose. In looking up the figures to justify this statement, we have been startled by the smallness of the work. In the last statistical report of our Church, we find we have 1374 congregations, and if each of these were to pay $3, the $4000 would be secured, leaving $122 in the Treasury. Three dollars for each *congregation!* And yet there is scarcely a missionary station under our care in which there is not some *individual* who could give that sum without inconvenience. The Sunday-School scholars could do the work, of course, and it might be well to make this much-needed property in Japan their gift to the Lord, but we hope this part of missionary work is not to be left to the children, unless the grown people expect to do much greater things.

The danger just now, is, that individuals and congregations have had pencils in their hands; and calculating the comparatively large sums that would flow into the Treasuries of the Boards, if the collections, however small, were universal, they may think there is no use for them to contribute much, even if they do not omit the matter altogether. We hope and pray that such a miserable thought will not prevail in the Church. There may be congregations as well as individuals, who can not be reached by appeals for the thank-offering proposed this year, and there may be no spontaneous action without such appeal. We must, perhaps, calculate on that; but there are five hundred congregations that can give $100 each, and much more; there are one hundred that can give $500 each if they have a mind to, and there are plenty of men and women who might mark the year by large offerings. But the whole success of the movement depends greatly upon what each charge and each person will do regardless of what others may do. Let every pastor see to this. Let him do the work immediately before him, and if possible, draw out not only the liberality but the activity of all his Church members, in such a way that every member will contribute something.

THE SPIRIT IN WHICH WE GIVE.

By all means, let us see to it that our Church members make their contributions in the spirit of self-sacrifice. It will be all the better for them, if they forego some pleasure, luxury or apparent necessity in order to give to the Lord. The person, who does this consciously for the first time, will, in nearly every case, look back to it as marking a new era in his history. All do not think of the matter in this light. A few weeks ago, a correspondent gave us a tabular statement of the per-centage of contributions in different parts of the Church. Thereupon, one paper hinted that it was risky business, and our esteemed contemporary, the *Presbyterian Banner*, thought we were trying to establish a "Measured Benevolence," and read us a lecture about the "widow's mite." Bless the *Banner's* genial columns, we had no such thought, as that a man was expected to give except as the Lord had prospered him. There may be some comments upon the statement of our correspondent hereafter, which will show discrimination, and convince our contemporaries that there was another object in view. Rich people may throw a mere pittance into the coffers of the Church, and call it the widow's offering, forgetful that the spirit with which she gave the two mites, would have given two worlds. How many people, who give only a little out of their abundance, yet try to hide behind that poor woman! It would be well if we could, in a Christian spirit, convince such people of their mistake.

DISTRIBUTION OF THE FUNDS.

Some arrangements should be made in regard to the distribution of the funds raised, between Home and Foreign Missions. Home Missions will, of course, require the largest part of the money. Our interests in Japan will need more than the $4000 asked for buildings, but twice that amount should be placed in Brother Kelker's hands, and we should still have enough to wipe out all the obligations of the Home Board, and give its treasurer means enough to put our work in this country upon a footing never known before.

One error, we hope, pastors and others will guard against. We mean, giving out the impression that if people contribute this one time, they will never be called upon to do so again. This year's operations should be but the commencement of our work, and if the Church members have a fair understanding of the matter, they will like it all the better.

THE WORK COMMENCED.

We are glad that many of our congregations have already commenced the canvass for the peace-offering. We do not see why there should be any delay, in the hope that mere time will enable any one to recover from past indifference. We once heard of a man who had done something naughty, and concluded to omit family prayers till the good Being had forgotten it. That was a vain search for oblivion. True repentance shows itself in an effort to do better.

AN ISSUE AT YALE.

A question has been raised at Yale College, which the trustees will soon have to decide, and which will have no little effect upon the character and teachings of the institution. Professor Sumner, who occupies the chair of Political and Social Science, has, it appears, introduced as a text-book Herbert Spencer's work entitled "*A Study of Sociology.*" President Porter has objected to this, on the ground, that the work is infidel in its tendencies, if not in its specific expressions. In this view, Dr. Porter is supported by the more conservative professors, but neither he nor the joint-faculty have a right to say what books any teacher shall use in his department, and hence the appeal. In the meantime, the discussion will be accepted by many persons as proving what Mr. Spencer affirms—that the theological bias and the determination to make dogmas regulating forces in strictly scientific inquiries, have all along retarded the advance of science. These people cannot see why there should be a theological social science any more than a theological chemistry or astronomy, and are already beginning to cite the case of Galileo, who was condemned "by the Church," for teaching that the earth revolved around the sun. They charge that Christians fear the Bible and its Author may be overthrown, if the deductions of science are allowed.

This is altogether a false assumption, although men, like Dr. Begg, may think that unless God works in their way, He cannot work at all. Christianity has never been afraid of true science. On the contrary, Dr. Davidson, of Edinburgh, and Professor Candlish, of Glasgow, whose orthodoxy has been questioned in the ecclesiastical courts of Scotland by Dr. Begg, have, like all true men, been willing to throw the Bible into the fiery furnace of free inquiry, knowing that it would come forth, like the Hebrew children, without the smell of fire upon its garments. Dr. Davidson, in a late lecture on "The Testimony of the Holy Spirit to the Word of God," scouted the idea that men could secure their faith in the Scriptures only by erecting an external barrier to criticism.

The position of Herbert Spencer and his school, however, is that the deductions of science and not the revelation of God must be taken as the basis of faith, and here is just the danger against which President Porter has set his face. It is through the labyrinth of scientific investigations that men are to work their way up to God—a long, dark, tortuous way, in which thousands may wander without ever coming to the light. The anthropology of the Bible, which is the foundation of all true sociology, is impugned and discarded. Surely, if we must choose between the two, the philosophy of St. Thomas Aquinas is better than that.

OUR SOUTHERN TRIP.

After returning to Alexandria from Herndon, we took the cars on Thursday morning for Salisbury, N. C., which place we reached about 11 o'clock at night, a distance of three hundred and thirty-four miles. The first two hundred and thirty-six miles of this distance were made over the Virginia Midland Railroad, which extends from Alexandria to Danville. This road traverses the middle of the State, in a southwesterly direction, from the extreme northern to the extreme southern boundary. It has been noted for years among the traveling public, as one of the best managed roads in the country and especially in the South, as to safety of travel, but few accidents having happened on it, in its long and eventful history.

From the small beginning of this road in 1851, when the present General Transportation Agent first formed his connection with it, it has continued to grow and expand, until its then main line of about fifty miles, is now made to cover, with its various branches, an extent of about three hundred and eighty-five miles. It has had to struggle with many difficulties, incident to its location and the condition of the country during a part of its history, but is now attaining a very encouraging degree of prosperity; and in view of its recent increase of business, has a promising future before it. It has lately constructed a narrow-gauge road in Pittsylvania County of about fifty miles in length, which has opened up to the public market, not only some of the best tobacco producing regions, but also some of the richest iron-ore mines in this country. We saw on the road car loads of this fine ore destined not only for such places as Richmond and Baltimore, but also even for Reading, Johnstown, and Pittsburgh, Pa., which reminded us of the old proverb about "carrying coal to Newcastle." There seems to be some truth in the recent reports, that prominent Pennsylvania iron men are looking after the rich iron-ore fields of this section of Virginia.

For twenty-one miles of its route from Gordonsville to Charlottesville, this road has hitherto been dependent on the Chesapeake and Ohio Railroad, which it intersects at these points. Workmen are at present engaged in constructing for the road a track from the first station north of Gordonsville to Charlottesville, which, besides giving the road the complete control of its whole line, will also shorten the distance a few miles between these points. In addition to this, it is also purposed, under the auspices of this road, to commence very soon the construction of a road from Danville, Va., to Statesville, N. C., a distance of about one hundred and fifteen miles, for which the necessary legal enactments have been secured. When this is finished, it will add greatly to the importance of the general line of the road itself.

There are various objects of interest along the line of this road, besides its traversing a number of the battle-fields of the late civil war, to a few of which it may be proper briefly to refer. Colonies of Huguenots, members of the Reformed Church of France, settled in Virginia in the early part of its history, and many of their descendants occupy considerable prominence among its present citizens. German colonies also were not wanting. Among these, one is spoken of by writers on the early history of Virginia, as having been located at *Germanna* on the Rappahannock, founded by Governor Spottswood, but it subsequently removed about ten miles higher up the stream. In reference to the location of this colony, we have of late years had some interesting correspondence with a descendant of the Kemper family, who belonged to the colony, the members of which are spoken of as emigrants from the Palatinate.

As far as we have been able to ascertain, this colony was located in Fauquier County, about one and a half miles west of Midland, a station on the Virginia Midland Railroad. This was, in all probability, the "New Germantown" visited by Schlatter in 1748, to which he refers in his Journal, as its location corresponds with the distance from Woodstock, as given by him, and also with the distance he traveled from it to reach the Potomac, near Lovettsville. The notes to the "Journal" contained in the Life of Schlatter, published by Dr. Harbaugh, furnished by a correspondent, which would confound "New Germantown" with the present "New Market" in Shenandoah Valley, are evidently erroneous. The congregation connected with the colony was at one time served by the Rev. Henry Haeger, who is represented as an old man, and was probably a relative of the Rev. John Frederick Haeger, whom we find at Schoharie, New York, in 1720, officiating at the marriage of the celebrated Indian Agent, Conrad Weiser, but was vacant at the time it was visited by Schlatter. He speaks of having preached to "the good congregation, promising them that, by the help of God, he would visit them again at some other time and remain longer with them."

Along the route near Charlottesville, we have in sight on an elevation to the east of the road the famous Monticello, the homestead of Thomas Jefferson, and also in the suburbs of Charlottesville, which is a neat town of several thousand inhabitants, the buildings, with the grounds, occupied by the University of Virginia. They present quite an imposing appearance.

Lynchburg, with its twenty-four thousand inhabitants, is a city perched upon the side of a mountain. The streets, in many cases, are so steep, that it is difficult to climb them even on foot. To pass over them with a wagon is next to impossible. Still it is a very stirring place. It lies on the James river, and is the centre of several important railroads. The tobacco trade at this city is immense, and occasions the circulation of a vast amount of ready money.

Danville, the present terminus of the Virginia Midland Railroad, presents a formidable rival to Lynchburg in its tobacco trade. Within the last eight years the town has more than doubled itself. It now contains about twelve thousand inhabitants. Immense tobacco houses have been erected all along the banks of the Dan river, and a considerable town is also now springing up on the north side of the river. As at Lynchburg, so also here, the tobacco trade causes a considerable amount of stir and bustle.

From Danville to Salisbury, a distance of ninety-eight miles, we passed over the Richmond and Danville Railroad, which, with the Atlanta and Charlotte Air-Line Railroad, forms the well known "Piedmont Air-Line." It is said, that, for some years past, the great Pennsylvania Railroad Company has a controlling interest in this road. Whether this be correct or not, it is certain, that the road has greatly improved in smoothness, speed of motion, comfort of the cars, and general conveniences all along the line, since we last passed over it, some eight or nine years ago. Hence it does not fail also to secure a vast amount of travel.

Greensboro, which is situated at the junction of the Richmond and Danville, and North Carolina Railroads, is a handsome town, and beautifully located on a slight elevation above the railroad. Salisbury, forty-nine miles south of Greensboro, is also a thriving town of some six thousand inhabitants. In the latter place we tarried over a day to rest, and in the hope also of being able to see a relative, who lives some three miles distant. He failed, however, to be apprized of our arrival in time to meet us. The condition of the roads also at the time, made it difficult to travel in a vehicle even so short a distance. Whilst tarrying here, we incidentally met with the Rev. J. C. Clapp, of Newton, and were privileged to spend a few hours with him in interesting conversation.

Whenever we visit such places as Greensboro and Salisbury and fail to find our Church represented in them, a feeling of regret invariably steals over us, that the pioneers of the Reformed Church in this section of country, did not see the importance of locating churches in such business centres, and improve the earliest opportunity for doing so. Such regrets, we are aware, are unavailing. The experience of the past, however, should serve as a powerful incentive to the Church to avoid such errors in the future, and we trust such lessons will not be lost upon it.

S. R. F.

THE OFFERINGS OF MINISTERS.

A minister of Lancaster Classis gives $15 as a thank offering, in the spirit suggested by Bro. Fouse's article last week. He wishes, however, to have his name withheld, and the same delicacy may prevent others from announcing their contributions. We believe, however, that the gifts of ministers will be general, as they as well as the people are interested in forwarding the good work of missions.

COMMITTING THE CATECHISM TO MEMORY.

No doubt pastors of the Reformed and some other Churches have generally experienced the same great difficulty, in regard to this matter. We know of some ministers, who spare themselves all trouble concerning it, by not requiring, or even encouraging, their catechumens to commit at all. They simply *lecture* on the catechism. All that the catechumens are required to do, is to read the answers from the book. If the catechist is well skilled in the work, the catechumens may receive some, and even much benefit in this way. But to do this with success requires peculiar talent.

The best way, without a shadow of question, is to require the catechumens to commit to memory every question and answer, at least, of a large portion of the catechism. If the whole of it be found too much of a task, then there should be perfect work made of the part committed. We think we have abundant reason to believe, that a question and answer perfectly memorized is of a hundred times more benefit to the learner than the best lecture on it that could be delivered. It should be memorized so as never to be forgotten; and by this means alone—we verily believe—the catechism will continue to be of real interest, and a source of spiritual pleasure, to the end of life. Numberless examples of the truth of this assertion could be given. Aged persons on their dying beds have, in numerous instances, given expression to their faith and hope in the exact words of the catechism.

The summary of Christian truth and doctrine as contained in our excellent symbol, was never intended to be locked up within the lids of a book, but to be printed on the mind and heart also, that it might never be lost sight of. It is far more true than pleasant to say, that thousands of confirmed members of the Church, who were never required to, and never did, commit any portion of the catechism, know no more about it now than if they had never heard of it. And the consequence is—they are generally very indifferent Church members.

This is a matter of first importance. But the difficulty on the part of ministers in securing so desirable an object in their catechetical ministrations, is indeed

great, as they well know. The causes of the difficulty are various. Pastors give out a portion of the catechism to be recited by the catechumens, but at the appointed time they know not a word of the lesson. Whence the evil, and what the remedy? We propose to answer at another time. K.

There was an error in the announcement made last week of the change of time for the meeting of Tohickon Classis. The meeting has been appointed for the *eleventh* of June, not for the fifteenth.

Communications.

ITEMS FROM LANCASTER.

The third term of the College year in the institutions at Lancaster opened quietly on the 8th inst., without any vacation intervening. The anniversary of the Goethian Literary Society will be held in the Opera House on the evening of the 14th of May, and the Diagnothian on the 21st. The Theological Seminary will hold its commencement on the evening of the 13th of May. The senior class numbers six members. Rev S. G. Wagner, of Allentown, will preach the annual sermon before the Society of Inquiry.

The Board of Trustees of the College will meet on Tuesday, June 15th, at 2 o'clock, P. M. In the evening of the same day the address before the Literary Societies will be delivered by Gen. Koontz, of Somerset. Wednesday, the 16th, will be occupied with Society re unions, Alumni meeting and Festival, Class-day Exercises, and in the evening the Alumni Oration will be delivered by Dr. D. E. Klopp, of Philadelphia. Thursday, the 17th, will be Commencement Day. These announcements will be officially made in due time. We have ventured to anticipate them in this informal way, in order to call attention to the Commencement exercises in time.

The Committee on the Centennial Celebration of the founding of Franklin, and the Semi-Centennial of Franklin and Marshall, consisting of T. G. Apple, C. U. Heilman, Walter Franklin, Dr. Jos. Coblentz, and Gen. Fisher, held a preliminary meeting in Lancaster on the 6th inst., a quorum being present, and considered the subjects that will enter in o their report at Commencement.

The new Catalogue of the College reports *ninety* (90) students in the College classes, and one has entered since. When it is remembered that these are all *regulars*, no side courses being allowed, it is a fair showing for the College. The number is larger than it has been for a number of years. The prospects for a large accession next year are very encouraging. The present graduating class numbers *twenty three*. It will require a good accession to fill up the gap their departure will make. We hope the roll next year may rise to *one hundred*. If irregular students were received the number might easily be increased, perhaps soon doubled, and that is the way many of our colleges swell their lists, but Franklin and Marshall has fought it out on this line, and she would be very foolish to surrender now to the demand for the name of a college education without the substance. We are glad to know she has no notion of that sort. It is a sad mistake, in our opinion, for any regular college to yield to this erroneous demand. Young men themselves, after they have gone through such a partial course, very frequently regret it. They aim to reach technical and professional studies before they are prepared for them by a thorough discipline and a solid foundation. The result is, they never become thorough workmen in any call ing. What is needed in this age is, to elevate, not to lower, the standard of the regular course. How can a student expect to master the studies of the philosophical course, and the higher studies generally, without a thorough discipline in the more rudimentary branches? Yet we have schools attempting to teach psychology and moral philosophy to young men, who cannot construe correctly a sentence in Cæsar!

A concert of sacred music, under the direction of Miss Alice Nevin, was held in St. Luke's chapel, a few weeks ago, for the benefit of the mission. The music was excellent, and the audience was large and attentive. Every one was satisfied and pleased. The singing of the children was especially pleasing. Rev. Mr. Wiant, after laboring several years in this mission with great fidelity and zeal, and also with good success, has accepted a call and entered upon a new field of labor in Western Pennsylvania, and Rev. W. E. Lichliter, who was formerly superintendent of the Mission Sunday School, has been called to be his successor. It is expected that Mr. Lichliter will accept the call.

The consistory of St. Stephen's (College) congregation held a meeting a few days ago to take measures for the thank-offering for peace in the Church. The conclusion of the Peace Commission presented in the Peace basis, calls for an expression of thanksgiving from the whole Church. The College congregation will put forth every effort to do its part. The people throughout the Church are prepared for this movement. It only remains for pastors and consistories to bring the subject properly before them in order to attain success. There is a fitness in making this offering for the cause of Missions. A Church that is inspired with the spirit of missions, and makes earnest with this cause, will not easily fall into divisions and strife.

The MESSENGER has already announced the death of Gen. James L. Reynolds, Esq., a graduate of Marshall College, and at the time of his death a member of the Board of Trustees. Gen. Reynolds was a prominent member of the Lancaster Bar, though for a number of years he had withdrawn from regular practice. His fine personal appearance will be remembered by the earlier students of Marshall College. He was possessed of more than ordinary talents, of fine legal attainments, and cultured in history and literature. He was buried with masonic rites, alongside the remains of his brothers, Gen. Reynolds, who fell at Gettysburg, and Admiral Reynolds, in one of Lancaster's beautiful cemeteries.

Prof. F. K. Smyth, who has temporarily filled the chair of Mathematics in F. and M. College for several years, recently retired from his position. The studies of that department will be carried on under the tuition of several of the other members of the Faculty, aided by two tutors, until Commencement, when it is expected the Board of Trustees will fill the vacancy.

REPORTER.

THE CHURCH EXTENSION DEBT.

When Elder George Gelbach, of Philadelphia, was Treasurer of the Church Extension Fund of the General Synod, he advanced money, from time to time, towards building mission churches, until 1874, when the Church owed him $1,143.66. This amount the General Synod then assessed upon the different Synods and Classes as follows:

Synod of the U. S. (See Minutes 1874, pp. 44 and 45),	$543.00
Synod of the Potomac (See Minutes 1875, pp. 29 and 30),	232.00
Synod of Ohio (See Minutes 1874, p. 44),	175.00
Synod of the N. West (No action taken),	101.00
Synod of Pittsburgh (See Minutes U. S. Synod 1874),	88.00
	1,139.00

Of the amounts thus assessed, the Synod of the Potomac promptly paid its quota in full, leaving the balance of $907 due from the other Synods. On this balance $204.89 have since been paid by Classes of the other Synods, so that the balance still due at the meeting of the General Synod at Lancaster, Pa., in 1878, was $702.11. This latter amount, with interest from May 14th, 1878, due Mr. Gelbach, he has transferred to the cause of Home Missions in Oregon, less $100, which he had some years ago set aside for the personal use of a missionary in the bounds of the Philadelphia Classis.

It seems strange, that this money, advanced on the faith of the Church, has not long since been paid by the respective Synods. It has not certainly been for want of ability, but simply through sheer indifference and neglect. Such conduct, however it may be apologized for, is highly culpable, and its moral effect must be anything but favorable to the benevolent interests of the Church. As the confiding and patient Treasurer now proposes to appropriate this money to the cause of Missions in a specific and important field, in which he feels a deep personal interest, it is to be hoped the several delinquent Synods will no longer delay meeting their just obligations in this direction. It will be a sad commentary upon the moral sense of ecclesiastical bodies, should the Treasurer be foiled in his present praiseworthy purpose. Let the several Synods interested look seriously at the subject, as it affects them and the cause of Christianity, and promptly set about correcting the error of the past.

A FRIEND OF MISSIONS.
(*Christian World* please copy.)

ANNUAL MEETINGS OF THE CLASSES.

SYNODS OF THE UNITED STATES, POTOMAC AND PITTSBURGH.

Places and Time of Meeting.

East Pennsylvania Classis: Plainfield Church, Northampton Co., Pa., Tuesday, May 4th, at 2 o'clock, P. M.

New Classis to be organized: Salem's Reformed Church, Allentown, Pa., Tuesday, May 4th, 2 P. M.

Virginia Classis: Zion's Church, Shenandoah Co., Va., Thursday, May 13th, 7.30 P.M.

East Susquehanna Classis: Georgetown, Northumberland Co., Pa., Wednesday, May 19th, 7.30 P. M.

West Susquehanna Classis: Rebersburg, Centre Co., Pa., Wednesday, May 19th, 7.30 P. M.

Mercersburg Classis: McConnellstown, Huntingdon Co., Pa., Wednesday, May 19th, 7.30 P. M.

Allegheny Classis: Butler, Pa., Wednesday, May 19th, 7.30 P. M.

Lebanon Classis: Jonestown, Lebanon Co., Pa., Thursday, May 20th, 7 30 P. M.

Lancaster Classis: Quarryville, Lancaster Co., Pa., Thursday, May 20th, 7.30 P. M.

Zion's Classis: Littlestown, Adams Co., Pa., Thursday, May 20th, 7.30 P. M.

Maryland Classis: Funkstown, Washington Co., Md., Thursday, May 20th, 7.30 P. M.

San Francisco Classis: St. John's Church, San Francisco, Cal., Thursday, May 20th, 7.30 P. M.

St. Paul's Classis: Zion's Church, Dutch Hill, Crawford Co., Pa., Thursday, May 20th, 2 P. M.

Goshenhoppen Classis: Limerick, Montgomery Co., Pa., Friday, May 21st, 2 P. M.

Westmoreland Classis: Latrobe, Westmoreland Co., Pa., Friday, May 21st, 7.30 P. M.

Somerset Classis: Beam's Church, Somerset Co., Pa., Wednesday, June 2d, 7.30 P. M.

North Carolina Classis: Brick Church, Guilford Co., N. C., Thursday, June 3d, 10 A. M.

Clarion Classis: Troutville, Clearfield Co., Pa., Thursday, June 3d, 7 30 P. M.

Philadelphia Classis: East Vincent, Chester Co., Pa., Friday, June 4th, 7.30 P. M.

Tohickon Classis: Indian Creek, Montgomery Co., Pa., Friday, June 11th, 7.30 P. M.

Portland, Oregon, Classis: Portland, Oregon, Thursday, July 8th, 7.30, P. M.

D.

AN ADDRESS TO THE KIND-HEARTED PEOPLE OF PHILADELPHIA AND VICINITY.

In a city of the size of Philadelphia, numbering within its limits nearly one million human beings, organized and unremitting effort must be made to care for the aged, sick, and infirm poor, the deaf, the dumb, and the blind. Of all classes needing help, there is none that appeals more strongly to the sympathy and self-interest of each individual than the homeless, friendless children. If we turn from them now, many will be driven to lives of crime, who, by the aid of a helping hand, might have been moulded into useful citizens. Noble institutions have been reared in our midst, sacred to the care of these helpless ones; but, as time passes, the growth of population demands a constant increase of accommodation.

The Presbyterian Church of Philadelphia, represented by the undersigned committee, under pressure of the necessities of the case, have established a home for the shelter and education of orphan children. The large building No. 1319 South Broad Street is now occupied and over full, while many orphans are brought to its doors and turned away for want of room and funds.

In this great emergency, an estimable lady of Philadelphia offers to give several acres of eligible land in the southern section of West Philadelphia, on which to erect suitable buildings for the Orphanage.

For this purpose $50,000 is wanted. Since the first of last January, when the subscription was opened, $17,000 has been subscribed. When $25,000 is subscribed and paid in, the buildings will be commenced.

This presentation of facts is made with the belief that the people of this city and vicinity need only be made aware of the circumstances, and they will gladly share in so important an undertaking.

If the sum of $25,000 can be made up by May 1, the work of building will go on the present building season. What better use can be made with money than to care for helpless orphan children?

Subscriptions, either large or small, will be gratefully received, and acknowledged through the public press, if sent to Mr. Benedict D. Stewart, Treasurer of Orphanage Building Fund, Presbyterian Publishing House, No. 1334 Chestnut Street, Philadelphia.

We the Board of Advisers and Committee of the Managers fully endorse this work of the Orphanage, and guarantee the most careful administration of its affairs. We most earnestly request the thoughtful consideration of all who are charitably minded.

Mr. Benedict D. Stewart, Rev. John W. Dulles, D. D., Mr. Wm. E. Tenbrook, Mr. J. B. Stevenson, Mr. John Wanamaker, Mr. Samuel Field, Rev. Matthew Newkirk, Rev. Robert D. Harper, D. D., Mr. George F. Wiggan, Mr. Crawford Spear, Mrs. Daniel Haddock, Jr., Mrs. Alexander Whilldin, Miss Sarah F. Cuyler, Miss E. N. Brown, Mrs. John C. Farr, Mrs. Thomas S. Ellis, Mrs. Samuel Bradbury, Mrs. J. Lowrie Bell, Mrs. G. W. Simons, Mrs. Wm. W. Audenreid.

EASTER REJOICINGS.

SYNOD OF THE UNITED STATES.

Six persons have been added to the Elizabethtown congregation during the past year. The Spring communion has just been held. The congregation and Sunday School are reported as being more prosperous than for many years.

Rev. S. M. Roeder reports four additions to the Centre Hall congregations at Easter. The pastor was assisted during Holy Week by Rev. W. H. Groh and Prof. D. M. Wolff.

Rev. D. B. Shuey feels greatly encouraged at Quarryville, Pa. When he took charge of the congregation there were but twelve communicants. There are now seventy-nine. On Good Friday he received twenty-three members, fourteen by confirmation. Eleven are heads of families. Dr. Dubbs assisted the pastor at the Easter services.

Eight persons were received into full communion with the church at Man's Dale, Rev. W. C. Schaeffer, pastor.

SYNOD OF THE POTOMAC.

As usual, at Martinsburg, W. Va., services were held twice a week during Lent, and at Easter the joys of the Resurrection were celebrated with demonstrations of gladness. The early morning services for the children were well attended, and the communion was celebrated by a large number of Christ's people. The floral decorations were beautiful, and the offerings laid upon the altar larger than usual. The vocal and instrumental music was excellent. Ten persons were confirmed, and one received by certificate. This makes seventy-five additions since January, four of whom received adult baptism.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The Heidelberg church, corner of Nineteenth and Oxford streets, in this city, is reported as being in a prosperous condition. The attendance has largely increased since Rev. J. I. Good became pastor. The congregation is too large to be accommodated with the present building, and a new church will be commenced this spring.

The holy communion was celebrated in the Reformed church at Elizabethville, of which the Rev. A. S. Stauffer is pastor, on the 11th of April. Quite an interesting class of catechumens numbering fourteen, was admitted to the full communion of the church by the rite of confirmation, the day before. Services were held nearly every evening during the week. On Sunday the church was crowded to its utmost capacity, and the number of communicants was large. What this congregation needs is a new and more commodious house of worship; one that would be more attractive to the young and rising generation; and it is to be hoped, that the Lord may soon open the hearts of the wealthy members of this flock to move in this matter.

Rev. G. W. Snyder, of Harrisburg, was kindly remembered by his congregation at the late anniversary of his birth.

THE POTOMAC SYNOD.

The Sunday School of Trinity Reformed church at Mt. Crawford, Shenandoah county, Va., Rev. Dr. Callender, pastor, was reorganized on the 4th inst. Under the efficient supervision of the officers, this school has been doing an encouraging work for some years.

The *Daily Times*, Frederick, Maryland, tells of a pleasant surprise visit made to Dr. Eschbach on the 30th ult.

PITTSBURGH SYNOD.

The post-office address of Rev. A. E. Truxal has been changed from Somerset to Irwin, Westmoreland county, Pa.

WESTERN CHURCH.

We learn from the *Missionary Sentinel*, that Rev. J. G. Shoemaker recently organized a congregation at Salina, Kansas, and that Rev. J. A. Smith has laid the corner-stone of a new church at Anamosa, Iowa.

THE HARVEST.

The funds secured during my late canvass for Missions on the Pacific Coast in cash collections and pledges amount to $1,914.47. The commission ended with April 1, and a final report has been rendered to the Treasurer and settlement made with the Board. At least half of the above amount is yet due in pledges. Let these be redeemed promptly, and our missionaries on the Pacific Coast paid their dues. F. FOX.

NOTICE.

By general request, the date for the convening of Tohickon Classis is changed from June 4th to June 11th, 7½ P. M, in Indian Creek Church. By order of J. G. DENGLER,
N. Z. SNYDER, President.
Secretary.

NOTICE.

The Board of Visitors of the Theological Seminary will convene in annual sessions in the College building, at Lancaster, on Tuesday, the 11th of May, 1880, at 2.30 P. M.

A. H. KREMER,
Pres. of the Board,

Members.

A. H. Kremer, Theo. Appel, S. R. Fisher, C. H. Leinbach, S. G. Wagner, C. F. McCauley, E. R. Eschbach, Jos. H. Apple, W. R. H. Deatrich, J. O. Miller, Thos. C. Porter, John M. Titzel.

SEMINARY COMMENCEMENT.

The Commencement of the Theological Seminary, Lancaster, will be celebrated in the College Chapel on Thursday, May 13th, at 7.30 P. M.

The graduating class numbers *six*.

Examinations before the Board of Visitors will be held on Wednesday and Thursday.

E. V. GERHART,
Pres. of Faculty.

General News.

HOME.

Col. Hatch's command recently had a fight with Victoria's band of Indians in the San Andreas mountains and routed them.

Destructive fires have been raging in the forests of Orange Co., N. J. The scene is described as terribly grand, the people fighting the flames for their lives as well as their property.

A terrible accident occurred at the Penna. steel works, near Harrisburg, on the 15th inst. A ratchet broke and a large retort of molten iron was upset. George Yost and A. Westbrooke were so badly burned that their lives are despaired of. Monroe Miller, Simon Martin, George Horning, and one or two others, were also badly but not fatally burned.

FOREIGN.

Bismarck's threatened resignation has brought the disaffected states into submission.

The Beaconsfield Cabinet has resigned, and there will be an administration of the British Government by the Liberals.

The prospectus has been issued of a company for importing fresh meat to England from Australia, with a capital of £150,000.

Odessa, April 15.—Nineteen persons, mostly students, have been tried by court-martial for various political offenses. Two of them were acquitted and the others were sentenced to various terms at hard or military labor.

London, April 15.—Regarding the famine in the Government of Orenburg, Russia, the St. Petersburg *Golos* learns that thousands of families can neither obtain food nor the means to earn it, as there is a scarcity of work as well as of food.

The London Court of Appeals has just decided that a husband is not liable for bills contracted by his wife on his account after he has prohibited her, though privately, from doing so. Husbands must hereafter give their consent in writing.

The Paris correspondent of the *Times* says: "It is certain that the unauthorized religious congregations will defend themselves at the proper moment, on the ground of individual liberty and the rights of property; and that the legal proceedings regarding the questions at issue between the Government and the congregations cannot last less than a year."

A Calcutta despatch says: "There is here a feeling of deep and general regret at the tendency lately shown at home to drag the Viceroy and Indian questions into party politics, and there is a consensus of opinion that it will be a most dangerous innovation if the Viceroy henceforth shall be liable to recall or be expected to resign when the government which appointed him goes out."

Married.

April 7th, 1880, at Columbus City, Iowa, by Rev. Cyrus Cort, Mr. James R. Duncan to Miss Mary E. McAvoy.

April 7th, 1880, at the same place, by the same, Mr. Joseph Weir to Miss Emma K. Duncan.

On the 6th inst., at No. 208 Calvert Street, Baltimore, by Rev. J. T. Rossiter, Geo. W. Tracy to Mary E. Curfman, both of Baltimore Co.

On the 17th of February, at the Reformed parsonage Altoona, Pa., by Rev. J. M. Titzel, Mr. Will P. Pemlott to Miss Letitia A. Jacoby, both of Altoona.

On Tuesday, March 30th, at the same place, by the same, Mr. J. William King to Mrs. Fanny Kippert, both of Huntingdon, Pa.

On the same day, at the same place, by the same, Mr. John Yon of Blair Co., Pa., to Miss Kate Wolff of Altoona, Pa.

On the 4th inst., at Fairview, Butler Co., Pa., by the Rev. J. W. Alspach, Mr. Christopher Stewart of Donegal Township, Butler Co., Pa., to Mrs. Hannah George of Petrolia.

On the 24th of March in the Reformed church at Shepherdstown, W. Va., by Rev. J. C. Bowman, Mr. John W. Daniels to Miss Mary E. Staley, both of Jefferson Co., W. Va.

At the residence of the bride's parents, Carrollton Avenue, Baltimore, by the Rev. C. Clever, Charles H. Stonebraker to Miss Martha J. Valentine.

At the residence of the bride's parents in Lewistown, Thursday, April 8th, 1880, by Rev. S. M. Hench, Miss Clara H. Ramsburg of Lewistown, to Mr. Emmanuel H. Rebert of the vicinity of Walkersville, Frederick Co., Md.

In the Glade Reformed Church at Walkersville, Wednesday, April 14th, 1880, at 3 o'clock, P. M., by the same, Miss Emma B. Winebrenner to Mr. William C. Neidig, both of Frederick Co., Md.

Obituaries.

DIED.—At Sharpsburg, Md., March 17th, Mr. Joseph Emory Smith, aged 40 years, 2 months and 9 days.

DIED.—In Altoona, Pa., on the 2d inst., Mr. Joseph Nixdorf, formerly of Lancaster, Pa., in the 74th year of his age.

DIED.—Near Walkersville, Md., March 26th, 1880, Adam Creager, aged 74 years, 4 months and 1 day.

His remains were interred in Glade burying ground, Rev. O. E. Lake officiating. He was a consistent member of the Church.

DIED.—Near Mifflinburg, Pa., April 5th, Mrs. Sarah Ruhl, in her 77th year.

After two years of weakness and suffering, God called her to a blessed rest. Her children and grandchildren were solemnly charged in her funeral sermon to fight a good fight, to finish the course, and to keep the treasure of faith, as she had done.

DIED.—Christiana Leighty, March 31st, 1880, aged 69 years.

Mother Leighty has for many years been a faithful member of Zion's Reformed Church of the Mt. Pleasant charge. All her children are communicant members of the church. They mourn not as those who have no hope. She lived in faith, and died in the hope of a blessed immortality.

DIED.—Near Mifflinburg, Pa., March 28th, Mrs. Catharine Taylor, in her 79th year.

This faithful old mother died very suddenly, but her life was her preparation. Many a time, even within the last five years of her good old age, did she walk four miles to church and the same distance home again. How pleasant it is to bury such people! The Church book speaks well of them; their neighbors love to tell the story of their good deeds, and their works do follow them.

DIED.—In Mifflinburg, Pa., March 25th, Miss Catharine Cronmiller, aged 67 years.

Her religion was one of deeds rather than words. Her life was quiet, humble, devout, truthful, faithful. Having been kept from church for several weeks, and knowing she could not soon be there, she asked that her hymn book be brought home. After her death a number of hymns were found marked, showing what her thoughts and desires were—a resting in Christ, and a calm view of death.

DIED.—On the 20th of March, 1880, near Coffee Run, Huntingdon Co., Pa., Samuel H. Grove, aged 54 years, 1 month and 20 days.

He had been working in a stone quarry near his residence, and while engaged in work unexpectedly a large stone fell on him, mashed his right leg about the ankle very badly, and also injured him internally. On the sixth day after it had happened, his leg was amputated, and on the ninth day he died of internal mortification.

On the 21st his remains were followed to the Zion's Reformed Church and to the grave by a very large concourse of relatives, friends and neighbors. The occasion was improved with an appropriate sermon by the pastor.

Mr. Grove was a member of the Reformed Church, and an elder at the time of his death. He was a good citizen, a Christian gentleman, a kind and accommodating neighbor, an affectionate husband, and a kind and loving father. C. H. R.

DIED.—Near Dewart, Northumberland Co., Pa., Mrs. Elizabeth Transue, aged 76 years, 7 months and 19 days.

The deceased, whose maiden name was Schnabel, was born in Bethlehem Township, Northampton Co., Penna. At seventeen she was confirmed a member of the Lutheran church at Dryland, near Easton, on Easter Sunday, 1820. On the 16th of January, 1824, she united in the bond of holy matrimony with William Transue. In this happy union she proved a faithful companion to her husband, and a kind mother to her eight children, seven of whom still survive. Samuel, one of the sons, is a graduate of Franklin and Marshall College, a licentiate of the Reformed Church, and for several successive terms, the superintendent of public schools in the city of Williamsport. In 1853 the family removed from Northampton to Northumberland Co., and settled near Dewart, where they have ever since resided. From the time of their removal, Mrs. Transue has been a faithful communicant member of the Reformed Church at Delaware Run. During the last few years of her life ill health prevented her from attending Divine service, and the celebration of the Lord's Supper in the church; but having still the desire to enjoy the means of grace, she regularly received the ministrations of the Word and the Sacrament, giving evidence of her abiding faith and trust in the Lord Jesus Christ as her Saviour and Redeemer. In the exercise of faith and hope she calmly and peacefully fell asleep, as a lamp that slowly burns out, on the evening of the 24th of March, 1880.

Her companion in life still survives, but, aged and feeble his journey is well nigh ended. With Paul he too can say, "I am now ready to be offered, having a desire to depart and be with Christ, which is far better."

DIED.—At West Vincent, Chester Co., Pa., on April 3d, 1880, of consumption, Annie M., wife of Wm. K. Mosteller, aged 42 years.

Death has for the second time, since the beginning of our work here, entered our little flock. The victim this time has been a devoted wife and mother. At the age of seventeen she was converted, and united with the church, and has ever since been a most exemplary Christian worker. She left a kind and devoted husband and five children. To hear the sighs and sobs, and see the last fond and loving looks of the family upon the remains of the mother, was sufficient to bring tears to the eyes of the most hardened. But the cheering fact that she gave the brightest evidence of a true hope of eternal life consoles the bereaved ones.

During her lingering disease, suffering and pain, she was resigned, submissive and patient, beyond anything we had ever witnessed. At one time as we endeavored to comfort her, when she suffered intensely, saying "Keep courage and be of good cheer, sister, you will soon be released from your pain and suffering," she said, her face beaming with a radiance of heavenly joy, "O! I shall be so glad." And shortly before the angels bore that heaven-born spirit to the celestial world, she gathered her husband and children around her, and as each kissed her, saying "Good-by mother," promising to meet her in the better world, she, as if gaining new strength, stretched forth her hands saying "My work is done, my work is done," then raising her eyes she continued "I'm going home, I'm going home." Then again, as if frowning on death and the grave, and defying them, she said: "O death where is thy sting, O grave where is thy victory?" And all this without shedding a tear. Faith in her Saviour supported her.

Months before her decease she had herself made all the arrangements for her funeral, the speakers at the house, at the church, the singers, bearers, and in fact all connected with it, as hymns to be sung, and text used were her own choice. Text Phil. 1: 21; Hymn from Reformed Book, 466,

"Asleep in Jesus, O how sweet,
From which none ever wake to weep,
A calm and undisturbed repose
Unbroken by the last of foes."

Acknowledgments.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Received by Rev J Knierlem, from J Neuenschwander,	$ 5 00
Rev H Bielfeld, from the German St Johannes cong, Frederick, Md,	2 00
Mrs Beitenmiller, Phila,	5 00
Mr E R Men'g. Ebene'r, N Y, from a friend,	5 00
Mr B Schmitt, Woods'k, Va, a thank off'ng,	20 00
Mr E J Santee, from Miss Louise Audenreid, Philada,	5 00

Wm. D. Gross, Treas., Box 2147, Phila.

BENEFICIARY EDUCATION.

Received per Rev W A Haas, Treas of West Susquehanna Classis, from Bellefonte chg, $5, and Lock Haven chg, 2.00, $7 00

SAML. R. FISHER, Treas.

Received on Classical apportionment for benevolence, from January 1st to April 1st, 1880.

Emmanuel chg, per Rev J F Snyder,	$15 49
Second Greensburg chg, per J Truxel, Treas,	34 86
Brush Creek chg, per Rev D B Lady,	61 11
Mt Pleasant chg, per Rev S Z Beam,	40 00
First Greensb'g chg, Eld Sol Reamer, Treas,	83 70
Pleasant Unity chg, Rev B B Forer,	93 59
Pine Run chg, Rev J Dotterer,	10 00
Total,	$339 75

J. W. Love, Treas., Westmor'd Classis.

Youth's Department.

WHAT THE WINDS BRING.

Which is the wind that brings the cold?
The north wind, Freddy; and all the snow;
And the sheep will scamper into the fold
When the north begins to blow.

Which is the wind that brings the heat?
The south wind, Katy; and corn will grow,
And peaches redden for you to eat,
When the south begins to blow.

Which is the wind that brings the rain?
The east wind, Grace; and farmers know
That the cows come shivering up the lane
When the east begins to blow.

Which is the wind that brings the flowers?
The west wind, Bessy; and soft and low
The birdies sing in the summer hours
When the west begins to blow.

—*E. C. Stedman.*

THE TOP OF THE LADDER, AND HOW TO GET THERE.

Nine o'clock! The school bell rang, but Arthur, deep in the Life of Wellington, and with his fingers in both ears, did not hear it. Wellington was his hero, and he read and re-read every detail of his brilliant life. It was a life worth living, Arthur thought, all excitement and glory. He meant to be a Wellington himself some day. He finished the book in about half an hour, and then hurried to school, thinking contemptuously of its routine and of the boys who seemed so contented with their simple lives. How he should surprise them all some day, he thought, later—these boys who laughed when the master called him to account for his tardiness, and wouldn't take his excuse of not hearing the bell. He had to comfort himself in some way, for he was forced to pay for his half hour's reading by two hours' study, after school, under the master's eye.

He met Robert Blackburn on his way home. He had been studying in the summer-house ever since school was out, and was as glad as Arthur to stretch himself.

"What makes you study when you don't have to?" Arthur asked impatiently.

"I do have to," was the quiet reply. "I want to be somebody some day."

"A teacher, I suppose," Arthur said, with something in his tone, if not his words, that made Robert color.

"But he only said in his simple, decided way, "Yes, a teacher, but not perhaps of books—I am studying for a soldier's life."

"You!" Arthur's surprise was so genuine that Robert had to laugh.

"But you are so quiet, and care so much for books and all that," Arthur said, after a moment's pause to collect himself. "Now with me it is so different. I must have life and excitement. I seem more fitted for that. This school business is too irksome."

Robert smiled. "We cannot rule till we learn to obey, you know, and how can we learn better than by submitting without a question to school rules and discipline? I really enjoy doing this now that I intend to be a soldier. Every day is clear gain. I know I am fitting myself for it."

A strange and decidedly new feeling of respect for this quiet boy, with his firm resolution and self-control, came over Arthur.

"But the books," he said, "what use can all those stupid Latin rules and geography and history be to a general?"

"Why, a general will want all kinds of knowledge if he is to be good for anything. The more knowledge the more power he will have. What would he do in a new country if he had no knowledge of geography or engineering?"

Arthur felt ashamed and discouraged by this time, and was humbled sufficiently to admit a little of it to Robert, and confess that his ambition too was to be a soldier, and a soldier like Wellington.

"First-rate!" said Robert, heartily. "Then we will work together, and see who gets to the top of the ladder first." Quite inspired by Robert's determination to prepare himself for the future he wanted, Arthur started in the same sensible way. He was soon surprised at the actual pleasure he took in school. Those irksome rules seemed quite different things, now that he looked at himself as a soldier under orders, learning to obey. Sometimes he would feel like giving up some vexing problem, but a hint from Robert one day that "Wellington never called difficulties impossibilities," proved the best spur he could have. If he wanted to be a great man he must make himself one. That was clear to him now. He knew, too, that no man ever rose to eminence without long, patient effort and self-denial. Step by step he would mount the ladder as Robert was already doing. God helping him, he too would be firm and resolute and keep the mastery over himself. He was *determined* to change for the better, *so he did.*

One day in reading he came across an incident that did more than anything else to impress Robert's words and example, and to keep him hopeful and in earnest from that time on. It was this: "When the Duke of Wellington revisited the school where he prepared for college, he was cheered loudly by the boys for his great military successes.

"His reply was, 'Boys, Waterloo was won at Eton.'"—*Parish Visitor.*

HOW THE CHINESE MAKE DWARF TREES.

We have all known from childhood how the Chinese cramp their women's feet and so manage to make them keepers at home; but how they contrive to grow miniature pines and oaks in flowerpots for half a century, has always been much of a secret. They aim first and last at the seat of vigorous growth, endeavoring to weaken it as much as may be consistent with the preservation of life. Take a young plant—say a seedling or cutting of a cedar—when only two or three inches high, cut off its tap root as soon as it has other rootlets enough to live upon, and replant it in a shallow earthen pot or pan. The end of the tap root is generally made to rest on a stone within it. Alluvial clay is then put into the pot, much of it in bits the size of beans, and just enough in kind and quantity to furnish a scanty nourishment to the plant. Water enough is given to keep it in growth, but not enough to excite a vigorous habit. So, likewise, in the application of light and heat. As the Chinese pride themselves on the shape of their miniature trees, they use strings, wires, and pegs, and various other mechanical contrivances to promote symmetry of habit, or to fashion their pets into odd fancy figures. Thus, by the use of very shallow pots, the growth of the tap root is out of the question; by the use of poor soil and little of it, and little water, any strong growth is prevented. Then, too, the top and side roots, being within easy reach of the gardener, are shortened by his pruning knife or seared with his hot iron. So the little tree, finding itself headed on every side, gives up the idea of strong growth, asking only for life, and just life enough to look well. Accordingly, each new set of leaves becomes more and more stunted, the buds and rootlets are diminished in proportion, and at length a balance established between every part of the tree, making it a dwarf in all respects. In some kinds of trees this end is reached in three or four years—in others ten or fifteen years are necessary. Such is fancy horticulture among the Celestials.—*Technologist.*

AN ANCIENT CUSTOM.

The ancient Mayos of Yucatan had a habit, when the sun rose out of the sea or blazed over the crest of their Cordilleras, of coming out of their houses and singing; so at sunrise the whole village or the whole city lifted up a cheerful song. They probably learned it of the birds. Whatever the usage came from, they meant to give a cheery start to every day, and they found themselves attuned to the morning key-note until the evening. Those ancient people had some very pretty and poetic customs—more is the pity that the gloomy and blood-thirsty Spaniard stamped them out—which, in spirit at least, we might well recall. This of a kindly, cheerful, encouraging key-note for the morning is one of them. If we do not step out into our door-yards and sing at sunrise, we may at least make all who are about us feel like singing.—*Exchange.*

GO AWAY, SATAN! GO AWAY!

A little girl sat upon the large stone doorstep of her father's house, and beside her was a boy of about the same age. He had been eating a fresh, rosy apple, and had thrown the core into the gutter beyond the walk, and watched it as the muddy water carried it from his sight, then turning back to his playmate, who seemed absorbed in the pictures of a new book, he said:

"Give me your apple, Katie; mine is all gone."

"Not now, wait a little," was the reply.

But the greedy little fellow, not willing to wait, took the apple up, turned it round and round, smelled it, and then tossed it up lightly in his hands, each time catching it again. I expected his teeth would go into it, but he was too honest for that.

His cry brought the eyes of the little girl upon him. The blood mounted to her brow; she was at once upon her feet with one hand raised apparently to strike the shrinking form beside her. But the hand did not fall; and as she stood, her face and form showing the struggle within, I prayed that she might not be too strongly tempted.

A moment more, and her voice fell on my ear—

"Go away, Satan! go away!"

The mother within the door heard the words too, and coming out asked what they meant. A blush was upon the brow of the child, but it was humility and shame that caused it, while with drooping head she answered, "Satan wanted me to strike Freddie; but I didn't."

The mother drew her within her arms and kissed her, saying: "That is right, my child; resist him and he will flee from you."

Would that all might learn in childhood to resist the power of temptation by the help of the Holy Spirit!

Truly the world would be better for it.—*Morning and Day of Reform.*

VICTORIA'S CROWN.

This was made by Messrs. Rundell & Bridge in 1838 with jewels taken from old crowns, and others furnished by command of her Majesty. It consists of diamonds, pearls, rubies, sapphires and emeralds, set in silver and gold; it has a crimson velvet cap with ermine border, and is lined with white silk. Its gross weight is 39 oz. 5 dwt. Troy. The lower part of the band above the ermine border consists of a row of 129 pearls, and the upper part of the band of a row of 112 pearls, between which, in front of the crown, is a large sapphire (partly drilled), purchased for the crown by his Majesty King George IV. At the back is a sapphire of smaller size, and six other sapphires (three on each side), between which are eight emeralds. Above and below the seven sapphires are fourteen diamonds, and around the eight emeralds 128 diamonds. Between the emeralds and the sapphires are sixteen trefoil ornaments, containing 160 diamonds. Above the band are eight sapphires surmounted by eight diamonds, between which are eight festoons consisting of 148 diamonds. In the front of the crown, and in the centre of a diamond Maltese cross, is the famous ruby said to have been given to Edward, Prince of Wales, son of Edward the Third, called the Black Prince, by Don Pedro, King of Castile, after the battle of Najera, near Vittoria, A. D. 1367. This ruby was worn in the helmet of Henry the Fifth at the battle of Agincourt, A. D. 1415. It is pierced quite through, after the Eastern custom, the upper part of the piercing being filled by a small ruby.

Around this ruby, in order to form the cross, are seventy-five brilliant diamonds. Three other Maltese crosses, forming the two sides and back of the crown, have emerald centres, and contain respectively 132,124 and 130 brilliant diamonds. Between the four Maltese crosses are four ornaments in the form of the French fleur-de-lis, with four rubies in the centres, and surrounded by rose diamonds, containing respectively eighty-five, eighty-six and eighty-seven rose diamonds. From the Maltese crosses issue four imperial arches composed of oak leaves and acorns; the leaves contain 128 rose, table and brilliant diamonds; thirty-two pearls form the acorns, set in cups containing fifty-four rose diamonds and one table diamond. The total number of diamonds in the arches and acorns is 108 brilliant, 116 table and 559 rose diamonds. From the upper part of the arches are suspended four large pendant pear-shaped pearls with rose diamond caps, containing twelve rose diamonds, and stems containing twenty-four very small rose diamonds. Above the arch stands the mound, containing in the lower hemisphere 304 brilliants, and in the upper 224 brilliants, the zone and arc being composed of thirty-three rose diamonds. The cross on the summit has a rose-cut sapphire in the centre, surrounded by four large brilliants and 108 smaller brilliants.

A DOMESTIC LESSON.

BY MARY E. LAMBERT.

In a modest farm-yard, years ago,
There lived a meddling goose,
Who brought on her devoted head
A tirade of abuse.

Her gander was an earnest spouse,
And fond of his good wife;
And even half-blind eyes could see
She led him a sad life.

Please do not think great blame was due
That goose in household ways;
She did her duty as a wife
And merited much praise.

She kept her plumage clean and white,
And feathered well her nest;
Of all the goslings on our green
Her darlings were the best.

Her fault? Why, like some of her sex,
With much ado and clatter,
She hissed opinions to her spouse
On serious business matter.

Then she presumed to interfere—
So said a good discerner—
Between some outside parties, who
Did not at all concern her.

One day, our favorite household guard,
Our dog, whose name was Cricket,
Became possessor of a bone,
And was resolved to pick it.

When Mr. Gander saw that bone,
He thought he'd like to share it.
But Cricket growled that bone was his—
He'd bite before he'd spare it!

Now, as the gander and the dog
Were generous when it pleased them,
They might have compromised that bone,
But Mrs. Goose so teased them

That Cricket let his temper rise;
He took her neck and shook her
Until her meddling hissing ceased,
And even life forsook her!

MORAL.

Girls, learn a lesson: strive to gain,
By womanly forbearance—
For often more than bones are lost
By goose-like interference!

—*Golden Days.*

THE WHITE PEBBLE PIT.

It has frequently happened that miners have discovered curious traces of former workings, hundreds of years ago, and tools have been found which belonged to the ancient miners, and many other relics. A singular discovery was made a few years since by some workmen engaged in the Spanish silver mine, known as the White Pebble Pit. Whilst digging their subterranean passages they suddenly found a series of apartments, in which were a quantity of mining tools, left there from a very remote period, but still in such good preservation that there were hatchets, and sieves for sifting the ore, a smelting furnace and two anvils, which proved that the earliest miners had great experience in their operations. In one of the caverns there was a round building, with niches, in which were three statues, one sitting down, and half the size of life; the other two were in a standing position, and about three feet in height. This building is supposed to have been the temple of the god who was believed, in pagan times, to preside over mines. Several objects of art, and some remarkable instruments, were also found, which have led scientific persons to think that the workings might have been made by the Phœnicians, the people who, as is well known, were, in the time of Solomon, famous for their manufacturing and commercial genius. In 1854, a discovery was also made by some miners excavating on the other side of the mountain on which the White Pebble Pit is situated; this was a fine figure of the heathen god Hercules, which was found in an old working. In digging for copper on the shores of Lake Superior, in this country, the miners have made many similar discoveries, showing that the mines were worked ages ago.—*Harper's Young People.*

A BOY AND HIS LEOPARD CUBS.

This is the subject of a very pretty picture of a bright-looking young African boy, dressed in the scant costume of his native land, and holding in his hands a couple of leopard cubs. The little incident represented is yet more pretty than the picture. Mr. Morris, a devoted worker in the cause of African education, says that on leaving Liberia for America, an African lad came up to him as he was about to embark, and, presenting him with two fine leopard cubs, said, "Good man, me give you him, you take me big America, in big ship; me learn big English." The lad must have run a terrible risk in getting the young leopards, but it spoke volumes as to his thirst for education. Just think of it! So anxious to learn the "big English" ways and language that he would endanger his life to get something which he might swap with the missionary for taking him to America.

Young people have hearts too tender not to be touched by a little incident like this, and we think every one will say, "I'd like to help that little fellow." Then remember that there are thousands of other little boys and girls just as needy and just as desirous to learn better ways of living. You ought to have all the time an intense desire to do something to better the condition of your brothers and sisters in this and other lands, who are deprived of the advantages you enjoy.

You will ask, "How are we to do it?" This suggests a second thought: *Don't be outdone by a poor little African boy.* He did not have half the chance that you have to raise the money to accomplish what he wanted; but he had the "will," and he found the "way." Say to yourself, "If he, with no advantages or helpful surroundings, could contrive a way to help himself, I can invent some way to make money for missions."—*Children's Missionary Crusade.*

ANGER.

As a preventive of anger, banish all tale-bearers and slanderers from your conversation, for it is these that blow the devil's bellows to rouse up the flames of rage and fury, by first abusing your ears, and then your credulity, and after that steal away your patience, and all this perhaps for a lie. To prevent anger, be not too inquisitive into the affairs of others, or what people say of yourself or into the mistakes of your friends, for this is going out to gather sticks to kindle a fire to burn your own house.

Pleasantries.

A young lady told a gentleman that smoking was injurious to the health. "Why," said he, "there's my father, he has smoked daily; and he is now seventy." "Well," said she, "if he had never smoked, he might have been eighty."

"Why, you'd better knock the door down. What do you want?" "Och, my darling! dont let me wake any of your family. I'm just using your knocker to wake the people next door. I'm locked out, d'ye see, and they've niver a knocker."

The rage for old furniture has become so great among American bric-a-brac lovers, that an enterprising Yankee has started a manufactory to supply the demand, and he will make you a chair brought over by the Pilgrim fathers while you wait for it.

Religious Intelligence.

Home.

The total number of theological students in the Congregational Seminaries is two hundred and ninety-eight.

The General Conference of the Methodist Protestant Church, which meets at Pittsburg in May, is the first of the reunited Methodist and the Methodist Protestant Churches, and will revise the work of the Union Convention, and perhaps take steps for the establishment of a theological institution.

The total value of church property in the country is placed at $500,000,000. Should it continue to increase in the same proportion as in the past, it is estimated that its value in 1900 will reach the sum of $3,000,000,000, or one-third more than the national debt. The ecclesiastical property in New York exempt from taxation is valued at $110,000,000.

The various sects in the village of North Creek, Warren county, N. Y., apparently live in peace and good will toward each other after a manner somewhat remarkable. On the 31st of March, the Roman Catholic, Methodist and Free Will Baptist congregations held a union festival to raise money to be applied to the building of an Episcopal church at Raquette lake, in the Adirondacks.

Chancellor E. O. Haven, of Syracuse University, Secretary of the Methodist Board of Education, calls a convention of the Faculties and Boards of Trust of all the schools of the Methodist Episcopal Church, and others, ministers and laymen, particularly interested in education, to meet in Cincinnati, May 6, to consider questions concerning the educational institutions of the Church.

The theological students of Princeton Seminary have issued a circular showing that in the Presbyterian Church North, only two and one-half per cent. of the ministry are engaged in foreign work. The Congregationalists send the largest per cent. of all branches of the American Church; that is 4.29. The Presbyterians South are next with 1.33; the Baptists of the North have 1.01; the Episcopal Church .57. Southern Baptists, out of 9,145 ministers, send only six to foreign missions. An appeal is made for more missionaries.

Abroad.

The Roman Catholics baptized 14,065 souls in Scotland last year.

The Disestablished Church of Ireland has 1,679 clergymen, including 12 bishops and 1,261 deans and archdeacons.

The total number of Protestant congregations in Spain is sixty, with an attendance of 20,000 hearers, and sixty schools with 7,000 children.

There are, it is said, 150,000 German Protestants in Brazil, the majority of whom are Lutherans. They are very poorly supplied with pastors and churches.

There are 64 societies of Swedenborgians in England, with 4,987 members. The Mormons have 82 churches, and the Jews 90 synagogues and 150 ministers.

The Baptists have in Great Britain and Ireland 3,451 churches, 1,876 ministers, 276,348 members, and 399,317 scholars in the Sunday-schools. They have ten colleges, employing 27 tutors and Professors.

The Catholics claim that in the educational struggle in Belgium the State is rapidly losing ground. It says that 3,000 schools have been opened by the Catholics, and 2,470 teachers in the State schools have resigned.

It is stated that the contributions to the Roman Catholic Church in the west of Ireland do not seem to have fallen off greatly in spite of the prevailing distress. In the Cathedral of Tuam the receipts are only £5 less than last year, and in the country chapels the deficiency is said to be only a few shillings in each place.

The Russians are seeking to force again upon the Poles the old style of the Calendar as used by themselves and in some of the other Slavonic and Greek countries where alone it still prevails in Europe. The old Calendar dates from the time of Julius Cæsar, and is twenty days behind the new, so that by the time Epiphany is celebrated in the Churches of other countries, the Russians have only reached Christmas. In the Polish schools, there are of course holidays in the Christmas season, but last Christmas the Russians would not permit the holidays until they came along in the old Calendar.

On a recent Sunday the Pope received the homage of Catholic philosophers and scientists, of whom many were in Rome from different countries. In the Sala Ducale, where the reception was held, there was a congregation of upward of 4,000 persons. An address in Latin was read to the Pope, who responded in the same language. He expressed great joy at seeing himself surrounded by such a multitude of doctors and students of true philosophy, and dwelt upon the importance and significance of the event, especially in these days, when science is so highly lauded. He dwelt upon the importance of the philosophy of St. Thomas Aquinas, and especially on its great utility as a means of combating the skepticism of the present century. He pointed out that it was not opposed to the progress of natural science. He strongly exhorted those present to cultivate natural science, but in a Christian manner.

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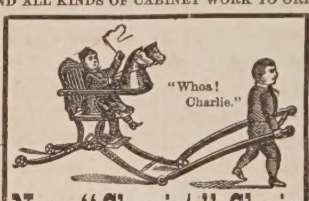

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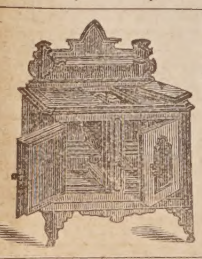

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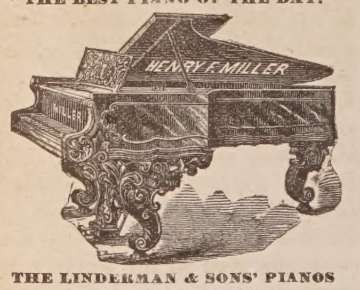

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THE MARKETS.

Philadelphia, April 17th, 1880.

[The prices here given are wholesale.]

Flour.	Wheat, Superfine	$ 3.25@3.75
	" Extra Family	5.00@6.00
	" Fancy	6 50@7.50
	Rye	4 35@4.37
	Corn meal	2.45@3.12½
	Buckwheat meal per 100lbs	1.60@2 00
Grain.	Wheat, White	1.44@1.45
	" Red	1.30@1.30½
	Rye	84@85
	Corn, Yellow	54@54½
	" White	52½@53½
	Oats	43½@44
	Barley two rowed	65@73
	Barley Malt, two rowed	80@90
Groceries.	Sugar, Cuba	7½@7¾
	" Refined cut loaf	9¾@10
	" " crushed	9½@10
	" " powdered	9½@9½
	" " granulated	9½@10
	" " A	9½@9¾
	Coffee, Rio, gold	13½@15½
	" Maracaibo, gold	16½@18
	" Laguayra, gold	15½@16½
	" Java, gold	23@24
Provisions.	Mess Pork	11.25@12.00
	Dried Beef	12@13
	Sugar cured Hams	9½@10¼
	Lard	6½@7
	Butter, Roll extra	22@23
	" Roll Common	18@21
	" Prints, extra	28@33
	" " Common	20@25
	" Grease	6@7
	Eggs	11½@12
Seeds.	Clover, per 100lbs	7 00@7.14
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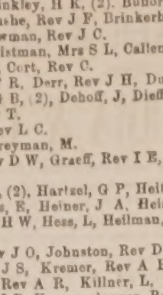

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